

D THE ARTES
 OF LOGIKE AND RETHO-
 rike, plainly set forth in the English
 tongue, easie to be learned and practised:
 Together with examples for the practise of
 the same for methode in the government
 of the famelie, prescribed in the wordes
 of God. And for the whole in the
 resolution or opening of cer-
 taine parts of scripture,
 according to the
 sense.

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TO THE CHRIS. READER.

AL though these Treatises followinge, were begunne and ended at the request and for the benefite of some few which were desirous of them, for whose cause they are also now come vnder the printe: though peraduenture not done (as they say in printe) yet because it is not vntoely but by these meanes they will come into the hands of many, which will enquire vpon what grounds I haue aduentured this thing, which to some will seeme straunge and newe, yea vnprofitable & inexpedient, that they are made common to all which are wrothe to sit in the Doctors chayre: to other also, which will neyther greatly mislike the turninge of them into our tongue, nor yet the following of the better sorte in that arte, they will carrie notwithstanding the same taste, because they will saue neuer then the newest: I thought it necessarie to write these fewe lines following, if not to satisfie them, yet at the least to incline thē to a more moderate iudgement concerning my labours, then otherwise, the former considerations will suffer them to come vnto. There is in deede a thirde sort, which will looke for a defence of these artes in general, beinge by them accused as wayne and vnprofitable. But because their reasonings are such as are to bee answered, by keeping them in the darke and from the noyse of sounde oppositions, which will more hurte them, and trouble the worlde, then any defence of good answers, profite others: I will followe the example of many wise, nay the precepts of Salomon to confute them with silence. To come therefore vnto the first sorte, there can bee nothing more fitte to satisfie them, then to shew that that which they do but flourish against vs, will deadly wound their cause. Howe can they call that newe, the which hath testimonies of the wisest and auuncientest of both sortes. For to omitte the examples of these dayes, which haue already brought all artes into French, Dutch, and almost into English, and that by the hande of the most cunningest workemen: What will they answer vnto the knowledge and learning of the Egiptians, wherein Moses excelled, before the Greeke or Romane tongues became general? Were not their writings, thinke they, in their owne tongue? yea after that, were not Solomons treatises & discourses (whether written or vnto the Sunne, and therefore of these thinges, were they not done in the most ancient and worshipfull tongue of the Hebrewes? Nay

TO THE CHRISTIAN READER.

when their chiefe maisters nowe, Plato and Aristotle, Tullie, and Quintilian, wrote they not in their owne tongues, and that when these artes were more ripe in the tongues of others? So that Tullie is sayne (as he him self somewhere confesseth) to borrowe from the Grecians, and of others, it is manifest they did it from the Egiptians and Hebrues.

Moreover, the end why these artes haue bin kept in these tongues doeth not only propte, but also holde up this our practise, seeinge it was done because these tongues being most generall by reason of the spread that the Grecian and Romane Empire had made of them, they were the fittest to bee made the storehouse of the worlde for these commodities. A storehouse I saye, not to keepe them for the Romans and Grecians alone, or for the expert in these tongues their free denizens; but at the least that by their traffike, it might with their gayne of the praise and glorie, become common to euerie particular nation, that euery one who had need, might buie of the same. Wherefore seeing the end was with their gayne the commoditie of all, let them not still keepe in this corner to make it rare and excessively deere, least the people curse them: especially nowe that the famine of prouision to discerne of so many strifes and subtilties, to understande and indge of so many Treatises as are written both to hurte and benefite the worlde, both in regarde of matters ciuill and diuine, humane and spirituall, doeth daily crie & call for it. Let them take heed also of open iniustice; for seeinge the common vse and practise of all men in generall, both in reasoning to the purpose, and in speaking with some grace and elegancie, haue sowed the seede of these artes, why should not all reape where we haue sowed? at least, why shoulde not some of euery sorte gleane, though by their cuninge they had purchased these artes, as eorne fields proper to the selues? Vnlesse the more excellent and necessarie their commodities bee (as couetous men) they will be the more unmercifull and nigardly. Neither let them obiect against vs: A sword in a fooles hand: for besides that weapones are not restrained and, tyed only to masters of defence, nor singing to musitions only: the simple playnes of these treatises, which drawe men to no curiouse or doubtfull discourses, but onely put them in minde of that which they may easilie seeke and knowe in most familiar examples with great fruit and delight, shall sufficientlie answer for them selues

TO THE CHRISTIAN READER.

in this behalfe: praying all men to vse them with some studie as their callings may suffer, to strengthen their iudgement, to discern of the sayings and writings of other men, to keepe better that which they learne, and not beyonde their giste and calling, to aduantage to a further vse then they can reach vnto. And thus much for the first sorte. Concerning the second I wil not deale with every alteration and difference, for some are such as I thinke the very alteration considered with the common rules nowe receiued of the sounder sorte to iudge by, will giue sufficient defence: the other more doubtfull and straunge, I will as briefly and plainly as I can maintaine. VVherin if I goe beyond the capacitye or reach of the vnlearned, they are to be desired either to stay till they haue somewhat laboured in these artes, or els not to trouble them selues at all with this discourse, but leaue it to those for whose satisfaction chiefly it is written. And here our labour shalbe for the Logike: for the other I suppose neede not this defence, as hauing few and light alterations. Concerning the definition of Logike, I wil not strue whether well reasoning which is reasoning according to the arte, be contained in the general of the definition, An arte or no, it is sufficient for me that in my definition there is a true general, an arte, & a true full difference by which it differeth fro all other artes, namely that it is of reasoning. Nowe whether the proper ende be declared by the addition of well or no, I leaue it to those who will dispute of al the causes and not of the definition of Logike. For there is no reason why the ende of any thing should come into the definition any more then the efficient cause, when as the difference is before full & sufficient. In inuention that is most general, which concerneth the distribution of an argument, that I make it not Artificial, and inartificiall, but first, and arising of the first, and after diuide the latter into more artificial & lesse artificial. At which none need greatly to marvel, seeing that reason which by arte appeareth the greater force of an other reason to the weaker force is hath in it selfe, and so reasoneth more forcibly as doeth a testimony, whose saide force dependeth vpon other arguments, it must be both artificiall, and arise in parte of another: but because it hath neither his force in it selfe nor ariseth perfectly as a definition or denision, but in parte only from other arguments: it may for both causes be well iudged to

TO THE CHRISTIANE READER.

be an Argument arising imperfectly of the first, and so be called a lesse artificial arising of the first. The general being touched, the difference in the causes aske the next place, where the referring of the end vnto the efficient cause, wil be odious: but if it be weighed that by this meanes, the truth is preferred and the doctrine of the end which is not commonly discerned from the effect and adioynt, is more cleared, the gayne will easily recompence the alteration of the place. For seeing it is a cause only as it bringeth some force to the very being of the thing, and all the force it bringeth is to moue the efficient or makinge cause to work, it followeth that in that respect only it is a cause. If it be sayd, the end doth not moue euery efficient as the end of naturall & artificiall things, as of the eye to see, the plummet in a clock to force the next causes of the orderly motion: the answer is they are deuyed, for as it regardeth these artificiall things, it is an effect of the doing of it, and an adioynt in regarde of the force where with it is done: and to these things it giueth or bringeth nothing, but receyue and taketh all from them: but it is a cause only as it was set before the author of nature, or the artificer to moue him to make this thing apt to this effect, or to haue these properties: so that my sentence remayneth necessarily true. Neither doe I see what other respect of a cause it can haue, for that which some speak of the perfection it bringeth to the thing, is altogether untrue, for all the perfection of the thing commeth from the efficient, and lyeth in the matter and forme as the causes of the thing and the adioynt, as the ornaments of it: In which respect this perfection is caused, and doeth not cause. The next to this is that the diuision of conceiuing and begetting cause is left out, and iustly. For when as there ought to be no diuision, but that which ariseth of some difference of the parts betwene them selues, and of agreement with the whole, there being here no difference in the parts, because the begetting cause is referred to procreation, as to his next effect: and the conseruing or preseruing cause, as to his next effect to preservation: In which respects they remayne only simple as al others efficientes or makinge causes: it is to be inferred that they can make no distribution of the efficient cause. The like is to be said, of working by it selfe and by chance, which make no difference of working or causing:

for

TO THE CHRISTIAN READER.

Ephe.
2.11.

for although in such the principall instrument had no such end or purpose, yet the chief worker God in his providence hath: besides this putteth no difference in that force which bringeth forth the effect, but only betwene the purpose of the chief worker of the action, God, who worketh all things accordinge to the counsel of his own will, and the principall instrument who did it to another purpose. Next to these follow the difference in the disagreeing argumentes, where this is one and the chiefe, that the diuisions of Contraries are left out: First into affirming and denying, which are no sortes of contraries, but of the manner of uttering contraries, which as it falleth not into Logike to handle, so it is nothing to this purpose, because the difference ariseth not from anie distinction of the contrarietie it selfe, which it should doe, if they were diuers sortes of contraries, but from the difference of expressing one and the same kinde. And this is yet more cleare in the diuers sortes of these: For relatives are no contraries, because the contrarietie lyeth in the deniall of the relation, not in the relation: neither can it in that respect be a newe sorte of contrarietie, for when all the repugnancie lyeth in these two regards, the one that being set as agreeing in the consideration of reason to one, it must be disagreeing and opposite in the same consideration one to another, as if it agree with Iacob to be Isaacks father, it must disagree with Isaack to be so, this it hath from the generall nature of opposites, the other respect being that one is set against one, that it hath from the generall rule of contrarietie, and further it repugneth not. If saye one it hath this proper that relatives are here contrarie, the answer is, that bringeth no newe kinde of contrarietie, and if this be a iust cause of a diuision of contraries, you may deuide contraries againe: Some of causes, some of effectes, some of subiectes, and some of adiointes: seeing it may be sayde, these are causes which are contrarie, as it saide, these are relatives which are contrarie.

The like almost may be saide of the priuatiues, which are contraries, wherof one is naturally in the subiect as the habite, and the other driueth out or depriveth it of the habite: for what newe sorte of contrarietie is here? Surely no other but that one is set against one, for the being naturally or not naturally in the subiect, belongeth not the Logitian to consider, but the several Maister in his arte, as to the Physicion that health is naturally

TO THE CHRISTIAN READER

rally in the body and hottē, that sickenes driueth that away, and hottē : otherwise, why may we not make hurtfull contraries, wherof one is hurtfull to the subiect, or profitable contraries, wherof one is profitable to the subiect, as peace and warre to a common wealthe, Vice and vertue to the min-
der?

Notte let vs consider of those others which they call contra-
dictories, when one affirmeth, and the other denieth, as a man,
not a man : iust, not iust. Concerning these, when all the con-
trarietie (which they say) is proper to them, lyeth eyther in the
contradiction, it is, it is not : which is proper to iudgement,
not to inuention, to sette forth, or that one thing is opposed to all
other things which it is not : which is no contrarietie, but the
opposition of disperate, seeing one is not opposed to one kinde,
but one to many kindes, and that equalle, as a man opposed to
not a man, is equalle opposed to spirites, to fowles, fishes, beasts,
vnsensibyl creatures, &c. in the same not a man : wherefore it
felloweth, that eyther they must alowde my dooing, or else in the
firste bring in confusion whylest they speake of that parte in one
parte of the arte, which is proper to the other, and in the seconde
confusion and follie both : whylest they make that a contrarie
which is none, and without all gayne repeate that whiche they
haue sufficientlie handled before.

Neither lett any saye they are contrarie, because there is no
middle betweene man and not a man, for so there is not betweene
man and other things, and yet they are not contrarie, but dispe-
rates onely.

And thus much for the first argumentes.

The leaning out of Notation and Coniugation, remay-
neth onely to be spoken of in Inuention, the reason wherof is ma-
nifest, because it is graunted of all that they haue no newe force,
besides the first, no newe reason or argument arising from the first.
For he is iust, he doeth iustlie, these are coniugetes, re-
ferre them one vnto another, and what is their besides the cause
and the effects? What force of reason more? For that iust and
iustlie are formed one of another, appertayneth to Grāmer, that
they allude filie to the figure of Retorike, called Poliptoton,
which changeth finely the ende or case of wordes.

The

TO THE CHRISTIAN READER.

The like is to be said of Notation, which is the interpretation of a name, which appertaineth not to Logike but to Dictionaries: as in this: An argument is so called, because it argueth, a faithfull man, because he hath faith: What force of reason is there in the first example? of the cause and the effect. What in the other Of the effect and the cause. But is there nothing els? yes. A fits and elegant uttering of diuers things by words, not much, but somewhat differing in sounde, as arguēt, arguing, faith, faithfull: but this is neither reason, nor new force of reason, but only an elegancie of the Trope called Paronomasia, or chaunge of the name. Wherefore let vs keepe them no longer, nor the owner claymeth them, but according to the law turne them home again. Thus much for inuention: As for the chaunge in a reſtimēte, I am content to leaue it vnto the iudgment of the reader, when hee ſhall examine it according to the rules of Logike; as alſo thoſe ſmall differences which are in the ſeconde part of Logike, for in that ſome times the firſt ſorte of a Sillogiſme is ſound in all his parts, there is now no longer any reaſon to raiſe him vp only in an Enthymeme. And thus much for the ſatiſſying of both theſe ſorts. Notte if they be not fully contented, my deſire is of the former to beare with that, for the commoditie of others, which them ſelues like not. The other ſort alſo I pray, to ſatiſſie them ſelues in mending & bettering that which cannot yet ſufficiently pleaſe them. And ſo I commit thee to the direction of God his Spirit, whom I praie ſo to increaſe thy knowledge by all good and lawfull meanes, as thou mayeſt diſcerne things that differ, and walke without offence, vntill the day of the Lord.

AMEN,

D. F.

The Art of Logike, plainly set forth in our English tongue, easie both to be vnderstoode and practised.

The first Chapter.

*Of the definition and diuision of Logike,
and of an Argumente.*

LOGIKE is an Arte of reasoninge.

Logike hath two partes, *The Spring of reasons called Inuen-
tion.* *Judgment.*

The Spring of reasons is the first part of Logik, which giueth rules of the sortes of reasons, which because it doth helpe much to the finding out of reasons, is commonly called inuention.

An Art is orderly pla-
of rules, w
by the ea
being first
downe, &
the harde
the perfect
of learning
thing is
set downe

A reason is that, which is apt to reason with all, which is commonly called an Argument: of which sort are all things, when they are referred in consideration of reason one vnto another. For there is such an agreement of the diuers sortes of reasons, as the nature of one hangeth vpon another, so that he that perfectly knoweth one, may also knowe the other, as in this example, *God is the Saviour of all men*: where God being referred to *saluation*, is a reason to set forth *saluation* by the cause, *saluation* being referred to God, setteth him forth by a thing caused, commonly called the effect: In which also we see, he that knoweth God to be the cause of *saluation*, knoweth also *saluation* to be the thing caused of God.

Argumentes are many times known by their proper notes or marks, as shal after appeare: which if they be wanting, they must be known by the rules: which doe set forth every sort of Argument.

Of reasons there is First.

are two sorte s. Those which arise of the first. The first are those which haue beginning in the selues as in this example, *Love suffereth longe, Love is bountifull,*
Love

THE ARTE OF LOGIKE.

11. 11. 4.

Loue doeth not forwardlie. Where the Apostle sheweth the excellencie of Loue, by a reason of description which ariseth of other reasons, as of that which Loue doeth cause *Long suffering.* Of the contraries to Loue, as *enue,* *forward dealing,* &c.

First argumentes are of { Simple or vncompared.
2. sortes { Compared.

6. 10.

Simple is a reason which hath force in it self, without regarde of any manner of comparison: as, *Thy will be done in earth, as it is in heauen.* Where we see the doing of the will of God is set forth first by a reason which is vncompared, namely by those which should do it, *Men in earth*; then by a comparison of the like, as the Angels in heauen doe it.

Vncompared argumentes { Agreeable.
{ Disagreeable.

Agreeable is that, which doeth agree with that to which in reason it is referred, as, *Loue suffereth long, Loue enuieeth not,* where sufferinge long is a reason agreeing with Loue, as a thing caused with the cause: and *Enuie* is a reason disagreeing with loue, as one contrarie with another.

Agreeable are of 2. sortes, { More agreeable,
{ Lesse agreeable.

Cor. 13. 4

More agreeable are those in whose agreement more is giuen and receyued too and from one another, as, *When God saue all that he had done, behold it was verie good,* Where all his works, being the things caused of God, in their agreement with god as with their cause, haue more from God, then *verie good*, which is the adioint, hath from *all which he hath made*, which is the subiect of goodnes, or that wherevnto it is adioined. So Christ, iustification, and good workes, doe agree, but Christ beeing the cause, giueth more to iustification, then workes being the signes adioyned.

2. 1. 11.

More

THE ARTE OF LOGIKE.

More agreeable argumentes } The cause.
are of 2. sortes, } The thing caused
comonly but more
vnproperlie, cal-
led the effect.

The seconde Chapter. Of a cause.

A Cause is that which giueth some necessarie force for the verie being of the thing caused.

A cause is of } The one which is without the thing
two sortes, } caused, as the makinge or efficient
cause.

} The other within the thing caused.

The making cause is a cause which by settinge the matter and the forme together, maketh the thinge caused. As, *The Lord God also made man of the duste of the ground, and breathed in his face the breathe of life, and the man was a lininge soule.* Here we see that God which is of him selfe without Man, is the making cause of man, and did make him, by breathing the breath of life, which was the forme into that of the duste, which was the matter. Nowe, where more then one doe the proper worke of the making cause, all working together, are the making cause. The partes whereof are the chiefe workers called the principall, and the helpes called the instrumentes: and the ende which moueth the making cause to sett the matter & forme together, is no other cause then this, seeing it bringeth no other force for the being of the thinge, then to mooue the making cause to worke. As, *Of his owne will begatte he vs with the worde of truth, that we should be the first fruites of his creatures.* Where the ende, that wee should be the firste fruites of his creatures, mooued Gods owne will, Gods owne will being the principall worker, to begette vs with the worde of truth, being the instrumentall. And thus much for the efficient or making cause.

The

THE ARTE OF LOGIKE.

The causes that are within the things, are those causes which are alwayes inseparablie remaining together for the being of the thinge.

They are two { The Matter.
 { The Forme.

The matter is a cause of the which the thing caused is made: So the *Lord made woman of the ribbe of man: Noah the Arke of pine trees.*

The forme is a cause by the which a thinge is that which it is: and so differeth from all other things, as in the example of man before métioned. But the natural forme of things, though they may be conceiued by reason, yet they cannot well be vttered by speech. The artificiall forme of things is much more easie to bee conceiued in reason, and vttered in wordes: and therefore of such speeches there be many, as in al writers, so in the Scriptures especially. So God set downe the artificiall forme of the Arke, & of the Arke of euenuant, the Table, the Candlestike, the Tabernacle, the mercy Seate, the altar of burnt offerings, the courts of the Tabernacle, and all the furniture & appurtenances therevnto: by which artificial forme they be that they be, and differ from all other things.

Thus much of the cause: Nowe followeth the thinge caused.

The thing caused, is that which is by the whole force of al the causes, as, So God loved the world as he gaue his only begottē Sonne, that whosoever beleueth in him should not perish but haue eternal life. Where our happynesse is the thinge caused, the loue of God and faith the efficient cause, Christ the materiall cause, and eternal life the formal cause. So also euerie worke or mouinge of anie thinge, is the effect or thing caused by the worker or mouer. Hitherto of more agreeable reasons, Of both which relatines are a most excellent example, they are those which are so of & by one another, that they are the mutuall causes and effects one of another. As, The Father & the Sonne, To geue & receiue, To teach & to learne.

Nowe

THE ARTE OF LOGIKE.

Nowe of the lesse agreeable argumentes.

Lesse agreeable reasons are such in whose agreement lesse is given and receiued to and from one another, as appeareth in the exāple of more agreeable reasons. The subiect is } Which receiueth the adioynt.

of two sorts, } That wherein the adioynt is occupied.

As in this example. *Wherefoeuer the carcas is, thither will the Eagles resort.* Where wee see in the first part, the word *where*, noting out a place (which is the subiect of the thing that is in it) is the subiect which receiueth: the carcas is the subiect wherein the Eagles which are the adioyntes, occupie them selues by resortinge. Soe *Husbandrie* is the subiecte of an Husbandman: *Ruling the Church*, is the subiect of the Bishoppe, because in these things they are occupied.

The subiect which recei- } That which receiueth
ueth also is double } into it selfe.
 } That which receiueth
 } to it selfe.

So Iob was the subiect in which was soundnes, vprightnes, and the feare of God: and the minde is the subiect in which are all euil qualities. So Iob & other men were & are the subiects, which receiue to themselves riches, houses, landes, &c.

An adioynt is that which is adioined vnto any thing as in all the former examples, the things referred vnto their subiectes, were the adioynts: so whatsoever is referred vnto any thing not being cause or effect of the same, it is the adioynt.

Againe adioyntes } Common } Either of them
are either } or Proper. } separable or inseparable, which for the most part arise of the causes or being of the things, and are therefore called essentiall or of the being.

Common are those which are ioyned vnto diuers subiects, as the power of eating, drinking, sleeping &c are common adioynts to men & beastes, and cannot be separated. So riches, pouertie, sicknesse & health,
are

THE ARTE OF LOGIKE.

Are common adiointes to good and euill men, and may be separated from them.

A proper adioint is that which is alwayes ioyned to one and the same subiect. So righteousnes, faith, ioye in the holy Ghost, are the proper adiointes to the children of God; so to be seene and felte, are the proper adiointes of a bodie, and these are inseparable. And it was proper to Adam and Euah, to enioye paradise, and yet separable. Also to Paule to be rapte vp into the third heauen, and yet separable.

Hitherto of an agreeable argument, whereby only those things that differ in them selues may yet be said to bee one. So Christe sayeth: *I and my Father are one* meaninge in nature or cause. So John saith: *There are three which beare witnesse in heauen, the Father, the Worde, and the Sprite, and these three are one*, meaninge in their witnesse which is their effect. So Paule saith: *He that planteth and he that watereth, are one*, that is in office and function, which is the adiuncte.

The thirde Chapter.

Of disagreeable argumentes.

Disagreeable reasons are those reasons which disagree being referred one vnto another.

Disagreeable reasons are of two sortes,

Diuers, or somewhat differing.

Such as cannot stande together, commonlie called opposites.

Diuers reasons are those which disagree onely in respect or after a certaine maner, the notes whereof are commonly these: Not this but that: albeit, neuerthelesse, notwithstanding, and such like. As, *I know thy workes, thy labour, thy patience, neuerthelesse I haue somewhat against thee, because thou hast left thy first loue.* Where we see, that although these were disagreeinge in respect of this church, yet they may agree: for Christ may both knowe their patience and workes, and yet haue nothing

2h. 10. 30.

1oh. 5. 7.

1Cor. 3. 8.

encl. 2. 3. 3. 4

THE ARTE OF LOGIKE.

thing against them. And these reasons and all such answering the one to the other, which haue notes, are sometimes set downe fully by their partes answering one vnto another, sometimes by their notes only.

Reasons which can not stand together, are reasons which differ not only in respect, but also in nature, or the thing it selfe, and therefore can not agree with the same thing at the same time, accordinge to the same respecte or consideration. So one can not be sicke & well at the same time in the same parte, in consideration of the soule or body, but he may be sicke to daye and whole to morrow, ill in his head, and well in his hande: well in respect of his body, and ill in respect of the soule.

Opposites } sundry, commonly called disparates,
are either 1. or contrarie.

Sundrie or disparates are opposites, wherof one is equally set against many. Dauid Psalme 8, sheweth, that God hath giuen dominion vnto man, ouer sheep, oxen, beasts of the field, foules of the ayre, fishes of the sea, all which creatures are equally sett one against another.

Contraries are opposites wherof one is set against one. And therefore they directly fight one against another: so Christ and Beliall, light & darkenes, Christ and Antichrist, heauen and hell, life and death, good and euill, iust and vniust, sicke and whole, to be ones Father, and his begotten Sonne. And hitherto of vncompared reasons.

The fourth Chapter.

Of compared argumentes.

Compared reasons are such as are compared one with another, which when it hath partes, the first setteth downe the comparison, called the propounding parte or proposition, the other applyeth the comparison to the thing compared, called

THE ARTE OF LOOIKE.

led the applying, redring part or reddition, as Mat. 24. As in the dater of Noah, so shall the coming of the Sonne of man be. For as in the dater which were before the flood, they did eate and drinke, they married & gave to mariage, even unto the day in which the Noah entred into the Arke, and knew not till the flood came and tooke them all, so shall the coming of the sonne of man be. In which example in the first of the verses, there are the signes of the comparisons. As, And so, in the 2. latter verses, are the two parts of the whole comparison, the first setting downe the comparison which is take from the flood of Noah, the other applying the comparison to the thing compared, that is, the coming of Christ.

Comparison is either in $\left\{ \begin{array}{l} \text{Quantity, or} \\ \text{Qualitie.} \end{array} \right.$

Comparison of quantitie, is when the quantitie of the thinge is compared together.

Quantitie is either $\left\{ \begin{array}{l} \text{Equall, or} \\ \text{Vnequall.} \end{array} \right.$

Reasons of equall comparison, are those whose quantitie is equall. The notes of the equall reasons are these: As, equall, alike, the same, that, so much, no greater, as in these examples: VVith what measure ye meate, with the same it shalbe measured to you againe. So Numbers 9. Tee shall haue the same lawe both for the stranger, and him that is borne in the land. So Ioshua 14. And yet am I so strong at this time, as I was when Moses sent me, as strong as I was then, so strong am I now, either for warre or for gouernment. Hebre. 1. 4. And is made so much the more excellent thē the Angelles, in as much as he hath obtained a more excellent name then they.

Vnequall are those whose quantitie is not the like.

Vnequall reasons are of 2. sortes $\left\{ \begin{array}{l} \text{Greater,} \\ \text{Lesser.} \end{array} \right.$

The greater is that whose quantitie is greater then that wherevnto it is compared, the notes whereof are these: Not onely, but also: rather this, then that. Also euery note of a greater degree of. O. arison. As, Rom 5. 3. Neither doe we so onely, but also we reioyce in tribulation.

Like-

THE ARTE OF LOGIKE.

Likewise Psal. 88. 10. I had rather be a doore keeper in the house of the Lorde, then to dwell in the tabernacle of Princes. And Prouer. 8. 11. For Wisedome is better then precious stones. Also Psal. 19. And more to be desired then gold, and sweeter also then the hony combe.

Also denialles in comparison, As. 1 Cor. 1. 16. Christ sent me not to Baptise, but to preache, to witte, not so much to baptise, as to preache.

The lesser are those whose quantitie is lesser then that, wherevnto it is compared, the signes whereof are these, *not this onely, but not that, or no not that, or a deniall of the equall or equalitie.* As. 1 Cor. 3. 2. For you were not able to beare it; no not are ye now able to beare it. Also Rom. 3. 12. There is none that doeth good, no not one. Likewise, 2. Kings. 23. 24. Where Iosias is denied to be equal to the Kings that were before, or after him, and preferred above the all. Hezekiah by the same argument is commended 2. Kings. 16. 5. So the serpent is commended to be the subtillest beaſt of all that were upon the earth. Genes. 3. 1.

Hitherto of the comparison of quantitie.

Nowe followeth the comparison of qualitie.

which is eyther of thinges { Like: or
vnlke.

Like, which haue the same qualitie, the signes whereof are, *Like as, euen as, and so, also, a deniall of the like, vnlike.* Mat. 13. 24. The kingdome of heauen is like vnto a man that sowed good seede in his field. Mat. 6. 5. When thou prayest be not as the hipocrites are. Also Mat. 24. 37. But euen as in the dayes of Noah, so shall the coming of the Sonne of man be. Likewise Gal. 4. 1. Then I saye, the heire as long as he is a childe, differeth nothing fro a seruant, though he be Lord ouer all. The partes of a similitude are sometimes seuered or distinguished by three considerations, or steppes of comparison, commonly called termes: and sometimes by fower. By three: 1. Theſſal. 3. 2. For you your selues also knowe perfectly, that the Lorde shall come euen as a theefe in the night. Where one stepe of comparison must be twice repeated thus: As the theef in the night

THE ARTE OF LOGIKE.

commeth suddenly, so the Lords day cometh suddenly.

By fower, in the 3. verse thus: For when they shall say, peace and safetie, then shall come vpon them sodaine destruction, as the trauell of a woman with childe, wherein fower seuered or distinct termes or steppes are playne and manifest, to witte, the carelesse wicked, suddaine destruction, the woman with childe, (suddaine trauell).

Unlike is that, whose qualitie in comparison is not the same. The signes or notes whereof are, Unlike, differing, otherwise : As, Dan. 7. 7. And it was unlike the beastes of the fildes, that were before. Also 1. Timo. 6. 3. If any man teach otherwise. Also 5. 24. and 1. 3.

Thus much of the first reasons.

Nowe followeth those that arise of the first.

The fiftie Chapter.

Reasons arising of the first, are those which are made by the ioyning together of the first.

They are of two sortes { More Artificial.
 { Lesse artificial.

More artificiall is that which hath force of it selfe to reason withal. Rom. 4. 6. As Dauid also asenbeth the blessednes of a man to whom God imputeth righteousness without workes, Blessed are they whose iniquities are forgiven, and whose sinnes be covered. Where the Apostle setteth forth righteousness by a declaration arising of two argumentes, to witte, agreeing as the cause, imputation of righteousness: disagreeinge, without workes. Which reason hath force in it selfe, because of the force which these two argumentes giueth vnto it: but the profe of this declaration which is drawn from the witnesse of Dauid, hath not so much authoritie from the thing saide, or the matter it selfe, as from the author of it Gods spirit by Dauid.

Of the more artificial arguments arising of the first,

There be 2. sortes, { Division, commonly called
Definition. (Distribution.

Division is whē the whole is divided into the parts.

Two

THE ARTE OF LOGIKE.

The whole is that which hath in it the partes.

The partes is that which is contained of the whole;

A Diuision is made of argumentes which are agreeable to the whole, but disagreeable amongst themselves, so that it is so much the more perfect, by how much the partes doe more agree to the whole, and more disagree amongst themselves.

Diuision is made of reasons, which are:

{ More agreeable. { First of the cause.
{ Lesse agreeable. { Then of the thing caused.

A Diuision made of the cause, is when the partes bee cause of the whole, and then they are properly called members: for a member is that parte whiche giueth being to the whole, and the whole being of such members, is called integral. For a man in the scripture is often diuided into his members, the soule & the body: and the body into his members, as head, handes, feete, &c. So the whole Lawe diuided into his two members. First, which teacheth our duetie towards God in the first table, and that which teacheth vs our duetie towards our neighbour, in the seconde table. The whole Church is deuised into his members, the parte in heauen, and the parte in earth.

Distribution of the thing caused, is, whose partes are caused of the whole: or are the effect of the whole as when the whole kinde or generall is diuided into his seuerall sortes or specials.

The whole kinde or generall is a whole, which giueth or conteyneth the being or essence which is common to the seuerall sortes or specials, as a liuing thing is general to man and beast, conteyning in it a bodily substance, which hath life and sense, which is the generall being of man and beast.

A seuerall sort or special, is a part cōprehended vnder the whole kinde or general forme, frō whence he taketh that being whiche is common to all the other partes or specials, as Rō. 12. The Apostle diuideth the ordinary offices of the church into Prophets, that is,

THE ARTE OF LOGIKE.

Ministers occupied in the worde, and other Ministers occupied in other busines in the Church. The firste sorte he diuideth againe into the Teacher who is occupied in doctrine, and the Pastor who is occupied in exhortatiō. The second sorte againe into Elders, which rule the church, and Distributors, which distribute to the poore, In which & such like examples, the first is called the most generall, the other the vndergeneral or subalternall, which in respect of the former, is the speciall, and in respect of that that foloweth is the general. The laste is the lowest sorte, or most special, because it can not be diuided into moe specials, And this diuision of the causes into the effectes, is moste excellent; yet that is not to bee neglected when the partes are only set forth by their effectes, as Salomon maketh a diuision of fower small things in the earth by the effects, the Emmets prepare their meate in the Sommer, the Mice which make their dwelling in the Rockes, & the Greshoppers, which goe out in bandes, the spiders which take holde with their hands, & are in Kings pallaces.

Pro. 30.
24. 28.

Hitherto of the distributiō of moe agreeable reasons.
Nowe followeth of lesse agreeable,

As of the { Subject.
Adiointe.

The Deniſon of the Subjecte or adioynre, are when the partes are set forth by the subiectes or adioints. So 1. John 5. 6. 7. 8. In his diuision of witnesses, setteth forth the parts by the subiect, some in heauen and some in earth. So Matt. The seede is deuſed by the place: Some fell in stonie grounde, some in thornie grounde, some in the high way. So for the adioinctes, Rom. 14. 5. Christians are deuſed by their adioinctes, some are stronge, some weake.

Mat. 13.

Of a Definition or setting forth of a thing.

A Definition is a reason arising of the first, which setteth downe what a thing is.

It is eyther { Perſecte or
Vnperſecte.

THE ARTE OF LOGIKE.

A perfect Definition or setting forth of a thing, is that, which is made of the whole kinde or general, and the proper difference of that seuerall sorte which is defined, where the firste parte is called the general, the other the proper or speciall difference. So sinne is defined to be the going aside from the law or right rule, of obedience. Where the goinge aside is the general, & the right rule of obedience is the proper difference. So the church is a number of me in Christ Iesus where *A number of men is the generall, and in Christ Iesus, is the proper difference.*

1. Ioh. 3. 4

1. Cor. 1. 2

A description or an vnperfect setting forth of a thing, doeth set a thing forth by any other reason. So Iob describeth Leuiathan by his partes, his adioyns, comparisons, similitudes, effectes, &c.

Iob. 40. 41.

Thus much of the more artificiall argumentes.

Nowe followe the lesse artificiall.

The sixte Chapter.

Of the lesse artificiall argument, called a Testimonie.

A Lesse artificiall reason, is a reason arisinge of the first, whiche reasoneth not so much by his owne force, as by the power of other reasons. It is called a Testimonie or witness.

A testimonie { Lawe, or
is either a { Notable sentence, such as be Parables, Riddles, Prouerbes, &c.
Confessions, and Records, &c.

And they both are, eyther onely pronounced, or written also.

Both of those sortes { with an othe;
also may be { without an othe.

And those are the general properties of a Testimony.

His sortes are either of { God, called Diuine.
Man, called humane.

For a Lawe, Rom. 7. there is a law written of God to proue that a woman may not forsake her husband as long as he liueth.

THE ARTE OF LOGIKE.

For a notable sentence, Luc. 4. 23. there is a parable
Phisitian heale thy selfe. So al the prouerbes of Salomon
are diuine and notable sentences.

Thus much of the spring of Reasons.
Nowe followeth Iudgement.

THE SECONDE BOOKE.

The firste Chapter.

Of Iudgement

Iudgement is the second parte of Logike
concerning the ordering of reasons, whereby they
may be the better iudged of, which order some-
times is altered by additions, leauings out, or dis-
placing of any thing, and this is called the hiding of
Arte, when it is done artificially & to good purpose.

One sentence, called an Axiome, &
It is either of { that part is called Axiomatical.
Moe sentences.

An Axiome or sentence is that ordering of one
reason with another, whereby a thing is saide to bee
Or not to be.

The partes of an { The couple or bande.
Axiome are { The partes coupled.

The couple is that which ioyneth the other partes
together.

The partes coupled are { The former.
{ The latter.

The former is that parte which goeth before, and
is called the antecedent.

The latter, which followeth, and is called the con-
sequent, As in this: *A softe answer appeaseth Wrath: wher*
a softe answer, beinge a cause, and the former parte of
this axiome, is ioyned by the couple, *doeth* with the
effect and latter parte, *appease anger.*

An

THE ARTE OF LOGIKE.

An axiome or one } Affirming, or Affirmative,
sentence is eyther } Denying, or negative.

An affirming axiome is, whose couple doth affirme
Denyinge is, whose couple doeth denie. And al-
though in our English tongue Denyal is set after the
bande, yet in reason and in other tongues, it goeth
before, and denieth the bande.

From the affirming or denying, cometh the gaine-
saying or contradiction of axiomes, which is when
the selfe same axiome is plainlie and flatlie affirmed
and denied. As in this, *Good works doo iustifie. Good works
doo not iustifie.*

An axiome is true, when it is so affirmed or deni-
ed, as the thing is in dect, otherwise false.

Which both are eyther } Necessarie or
} Doubtful.

Necessarie, when the axiome is true or false with-
out exception: yet to a generall axiome to make it
necessarily true, exception is to be added. As, *Whosoe- Mar. 9. 32.
uer putteth awaye his wife, except for the case of fornication,
committeth adulterie.*

Doubtful, when the trueth or falschood is vncer-
taine, which is called a contingent axiome. As,

God is good, is necessarilie true.

The Deuill is good, is necessarilie false.

*The godlie doo prosper in outwarde blessings, is
doubtful.*

And here the iudgement must be according to the
propertie of the axiome: as, that which is necessarilie
true, must be absolutely graunted or affirmed: and
that which is necessarily false, must be absolutely de-
nied: and that which is doubtful, must be doubtful-
lie affirmed, or denied, or else for certaintie distin-
guish how farre you denie, and how farre you graunt.

Now, when axiomes are exactly iudged, they must
not onely be according to this rule of trueth, but al-
so according to the rules of rightfull placing or right-
fulnes, and wise placing or rule of wisedome.

The

THE ARTE OF LOGIKE.

The rule of rightfull placing is, when reasons are placed in an axiome, according to their proper considerations, spoken of before in inuention. As, the proper forme with the proper thing formed, the proper subiect with the proper adiuncte: the proper generall with the proper speciall. As, *All the going aside from the rule of goodnes, is sinne*, which both is necessarilie true, and the proper generall is affirmed of the proper speciall. But it is contrariwise in this axiome: *The lawe of God is perfect*. For perfectnes is common to manie other things, as to God and his creatures in their first creation.

Wise placing, is when reasons which may be equal- lie affirmed or denied one of the other, are so placed, as that which is best known be in the firste place, as in the placing of reasons, the cause must bee before the effect, the subiect before the adioint, &c. As, *All going from the rule of godlines, is sinne*, is wisely placed, because the proper general is set before the proper speciall, which is, as it may be turned, *All sinne is going from the rule of righteousness*, it is truly and rightly placed, but not according to this exact rule, for the proper speciall, not so manifest as the proper generall, is notwithstanding set before, which yet 1. Ioh. 3. is placed according to this rule, *All vnrighteousnes is sinne*.

The seconde Chapter.

THE sortes of an } Single, called Simple.
Axiome is, eyther } Double, called cōpound.

A single axiome is an axiome, whose bande is noted out by *is*, or *are*, or some such like. Where this is to be marked, that in the exact placing of this axiome, nothing els must bee in the seconde parte, but that whereof the first is affirmed or denied: As in this example, *Every sinne is to be blamed*: this is a simple axiome and exactly placed. But *every man is lying to be blamed*, is not exactly placed. And in this kinde of axiome, all argumentes, except diuers, and comparisons, and dis-

THE ARTE OF LOGIKE.

Attributions may be coupled, To that the agreeable be alwayes affirmed, and the disagreeable bee alwayes denied. As, *God doeth iustise*. Where the cause & the effect are coupled together. *Every mā is a liar*. Where the subiect and the adion are coupled together. *God can not lye*. Where we see that two contrarie argumentes are coupled together. *Iohn 1. In the beginning was the Worde*: Here the partes are turned, for it must be thus vnderstoode: The worde was in the beginninge. So, *God is in deed true*: there in deede aboundeth. *Colof. 2. 22. All which perishe in the use, accordinge to the commandementes of men*, here prescribed, according to the comādemētes of men, or some such thing must be vnderstoode. So *Iohn 1. 21. No, meaning, I am not the Prophete*, where both antecedent and consequent is wantinge.

The single Axiome { Generall.
 { is eyther, { Speciall.

Generall is, when the latter parte is generally referred or attributed to the former, As, *All men are liars*.

Speciall is, when the latter parte is specially attributed to the former.

Speciall is eyther { Particular.
 { Proper.

Particular is a speciall, when the latter parte is referred to some of the former, but without certaine limitation. As: *Some men are already turned back vnto Sathan*. Where the contradiction must be a generall negative axiome: as, *No mē are turned vnto Sathan*. Also: *Some men haue sayth*: *No man hath sayth*.

Proper is, when the latter parte is referred to the former being one singular or proper thing: As, *Paul is the Apostle of Iesus Christ*: whose contradiction is, *Paul is not the Apostle of Iesus Christe*.

Thus much of a single Axiome.

Now followeth the double or compounde.

A double or compounde axiome is, which is made of diuers simple axiomes, whose bande or couple is noted

Rom. 8. 32
Rom. 3. 4.

Ioh. 1. 1.

1 Tim. 3.

1 Cor. 1. 1.

THE ARTE OF LOGIKE.

Set out with *and*, or *if*, *although*, &c. which ioynne sentences together, & are commonly called coniunctions.

Here the turning of partes is very common and to be marked, and especially because of the forme of prouing which shal followe: As, *If thou keepe my Sabbath I will blesse thee*, Esa. 58. 13. 14. which must be thus turned, if one will bringe it to this certayne forme of prooffe. *If I will blesse thee, thou must keepe my Sabbath, but thou dost not, Ergo, &c.*

Also a compounde Axiome according to the nature of his coniunctions,

Is eyther { Gathering or congregatiue,
 { Seuering or segregatiue.

A gathering or congregatiue Axiome is which by such bandes or coniunctions coupleth together the agreeable and disagreeable argumentes, affirming the one, and denying the other.

The gathering axiome { Coupling or copulatiue,
 { Knitting or connexiue.

Coupling or copulatiue is that, whose bande or couple is, *and*, *also*, &c. Iames. 3. 17. *The wisdome that is from above, is firste pure, then peaceable, and gentle, and easie to be intreated, and full of mercie and good workes. &c.*

The true iudgement of this Copulatiue Axiome, dependeth vpon the truth of euery particular parte, For if all the partes be true, it is a true axiome, If one onely be false, it is a false Axiome.

Herevnto may be referred the full comparisons & the similitudes, as, *Looke what number of starres bee in the heavens, so many in number shall thy seede bee: saide God to Abraham.* Whose contradictions are the deniall of euery parte.

A knitting or connexiue axiome is, whose couple is, *if*, as *If you were the children of Abraham, you would doo the workes of Abraham.* Whose contradiction is, *If the firste be, yet the seconde doeth not followe.* So that when we iudge this axiome to be true, wee must iudge the partes to be truly & necessarily knit together. Which may

Gen. 15. 5.

Job. 8. 39.

THE ARTE OF LOGIKE.

may be, though the partes be both false: as in this example, The Iewes neyther were Abrahams children, neyther did the workes of Abraham. This axiome is doubtfull, when the partes and the followinge are doubtful. As Paule in the shippe: *If you obeye my counsel, you shall not perishe.* Hitherto must bee referred the bande which is expresse by the worde of time, as, *When we were Gentils, wee lived according to the fleshe.* Also, *When I was a childe, I spake as a childe.*

AA. 97. 3 W

1. Cor. 13. 2
and 13. 12

A seuering or segregatiue axiome is, whose couple or coniunction is seuering, and therefore is fittest to dispose the disagreeable argumentes.

It is eyther { Discerning, or discretiue.
 { Disioyning, or disiunctiue.

Discerning is, whose couple or coniunction is discerning. Therefore of disagreeable argumentes it is fittest to dispose the diuers. As, Although Esau sought the blessing through teares, yet he found no place to repentance: whose contradiction is the denial of the principall coniunction, as, not although. This axiome is iudged to bee true and wittie, when as the partes be not onely true, but also diuers: otherwise it is iudged false or ridiculous. As although a man be a foole, yet he wanteth witte.

The disioyninge or disiunctiue axiome, is whose couple or coniunction is disioyning: As, Rom. 14. 4. *Euery one standeth or falleth. &c.*

Here the contradiction doeth not necessarily make the partes true or false. For the disiunction may bee true, although the partes seuerallie considered bee doubtfull, As, *Either Peter was at Rome, or not.* Where wee see the disiunction to be necessarie, though the partes be doubtfull.

Thus much of the iudgement of one sentence or Axiome.

Nowe followeth of more sentences or axiomes.

The

THE ARTE OF LOGIKE.

The thirde Chapter.

THE iudgement of moe Axiomes is, whē one axiome is inferred one vpon another, or drawē one out of another.

It is either { A certaine frame of prouing, called a Syllogisme.
Or a plaine and perfect way of handling any thing, called Methode.

A frame of prouing or Syllogisme, is that placing of an argument founde out, with a question in three Axiomes, where the two firste beeing graunted, the third doeth neccssarily followe. Therefore when an axiome is doubtful, it is made a question, and for prooffe of the truerh, we must inuent a thirde reason, and place it with the question after the forenamed order.

The partes of a Syllo- { Former or antecedent.
gisme are { Latter, or consequent.

The former or antecedent, is that vpon which the conclusion is inferred or brought in.

It hath 2 partes { The propounder, or propositiō.
{ The applier or assumption.

The proposition is the firste parte, wherein at the least the latter parte of the question is placed with the reason founde out.

The assumption is the seconde parte whiche is taken out of the proposition.

The latter parte or conclusion is that parte which is inferred vpon the antecedent, concluding the question in this sorte:

Euerie sinner is subiect to condemnation.

Euerie man is a sinner: Ergo,

Euerie man is subiect to condemnation.

In this example wee see first, that the conclusion standing vpon two argumentes, the subiect and adiunct, is made a questiō: and by the third argument, *Sinner*, the affirmatiue is proued true by the fitte placing

THE ARTE OF LOGIKE.

eing of it in these three axiomes, wherein at least the last parte of the question is placed in the proposition.

Here marke that if any parte be wanting, it is called the kinde of an imperfect Syllogisme, which is called an Enthymeme, or an holding in the minde. If any thing bee added more then the axiomes vsuallie placed in a Syllogisme, it is called a Prosyllogisme, or an addition to a Syllogisme, or seconde prooffe. The partes of a syllogisme are oftentimes disorderly placed, as in this example, where the Apostle proueth that we are iustified by faith:

Rom. 3.

*Either we are iustified by faith, or by the workes of the lawe,
But not by the workes of the lawe: Ergo
By faith.*

Here the proposition is wanting: the assumption is founde in the 20. verse of the 3. Chap. the conclusion in the 22. verse, and in the ende of the 20. verse there is a prosyllogisme or seconde prooffe, whereby the assumption is proued, as thus, *By the Lawe cometh the knowledge of sinne: Therefore we are not iustified by it.*

The fourth Chapter.

OF Syllogismes, some are simple or single, others are compound or double.

The simple is that wherein the latter parte of the question is placed in the proposition, and the former parte in the assumption.

This is saide to be affirmatiue, when that al the partes doe affirme: negatiue when that al the partes doe denie. General where the conclusion and proposition or assumption be general: special, when one of them onely is general: proper, when both of them are proper.

There are two sortes } The one more playne.

of a simple Silogisme } The other more artificiall

A more playne is, whose order of placing is more playne then the rest, and it is when the reason sound out to proue a particular question, goeth before in both

THE ARTE OF LOGIKE.

both partes, and is affirmatiue in the assumption.

All our Fathers had the same Sacramentes in substance.

Many of the Fathers were not saved, therefore some were not saved that had the Sacramentes in substance.

The proposition is in the 1. of the Cor. the 10. Chap. The Assumption, vers. 5. Which sorte of simple Syllogismes, because of the playnes of it, is very seldome founde set foorth in all his partes, but most commonlie in this order: The argument being put for an example.

Some putting away good conscience, haue made shipwracke of sayth, as Alexander and Hymeneus. 1. Tim. 1.

The affirmatiue general,

All the iustified shalbe saved:

All the iustified shall raigne with Christ: Therefore

Some that raigne with Christ, shalbe saved.

The negatiue with the proposition general,

No hypocriticall caller vpon God shalbe saved:

All hypocriticall callers vpon God, say, Lord, Lord.

Therefore,

Some that say, Lord, Lord, shall not be saved.

Affirmatiue special.

All who fell in the wilderness, tempted God.

Some who fell in the wilderness, harde the worde, Therefore

Some that hearde the worde, tempted God. Heb. 3. 16.

Negatiue special is:

No right Papist is a true subiect:

Some right Papist is a Iesuite: Therefore

Some Iesuite is not a true subiecte.

Affirmatiue proper.

Abraham beleued God, and it was imputed to him for righteousness,

Abraham was a man, Therefore

Some mā beleued, and it was imputed to him for righteousness

Negatiue proper:

Paule was not condemned,

Paule was an Apostle, Therefore

Some Apostle was not condemned.

THE ARTE OF LOGIKE.

Lesse plaine Syllogismes are those, whose frame of concluding is not so plaine, and here the proposition must be alwayes general or proper, & the conclusion negative: and of this there are two sortes. The firste, where the reasons founde out doo followe boht in the proposition and assumption, and must be denied in one of them.

The firste general.

Eu erie true Christian, can iustifie his religion by his worke
The dissembling professor can not iustifie his religion by his
workes, Therefore

The dissembling professor is no true Christian.

The seconde general.

Eu erie Christian loueth God:

No transgressor of the commandement loueth God,

Therefore

No transgressor of the commandement is a true Christian.

The firste speciall.

A Pastor is not an Apostle:

Paule is an Apostle: Therefore

Paule is no Pastor.

The seconde speciall.

An Apostle may preache throughout the worlde.

Archippus may not preache throughout the worlde:

Therefore Archippus is not an Apostle.

The firste proper.

Iudas Iscariote was not the seruant of Christ:

Iudas the brother of Iames was the true seruant of
Christe, Therefore

Iudas Iscariot was not the brother of Iames,

The second proper.

Timothie was an Euangeliste:

Paule was not an Euangeliste, Therefore

Timothy was not Paule.

Of the 2. sorte, Of a lesse playne Syllogisme or more
fullie expresse.

In the seconde kinde, th: reason founde out goeth
before

THE ARTE OF LOGIKE.

Before in the proposition, and followeth in the assumption affirmatiue:

The general affirmatiue.

Every sinner is subiecte to condemnation,

Every man is a sinner; Therefore

Every man is subiecte to condemnation,

The general negative.

No sinner is iustified by his workes:

Every man is a sinner, Therefore

No man is iustified by his workes.

The special affirmatiue.

Every Apostle must preache the Gospel:

Paule is an Apostle, Therefore

Paule must preach the Gospel.

The special negative.

No dissembler was ever approued of God,

Ananias was a dissembler, Therefore

Ananias was neuer approued of God.

The proper affirmatiue.

The Sonne of God is the true Messias,

I am the Sonne of God, Therefore

I am the true Messias.

The proper negative.

Iohn did not denie Christe,

This Euangelist is Iohn, Therefore

This Euangeliste did not denie Christe,

Thus much of the simple Sillogisme

Nowe followeth the compounde.

The fift Chapter.

THe compounde or double Syllogisme is, where the whole question maketh the one parte of the proposition affirmed and compounded, and the argument found out maketh the other parte of the proposition.

To denie any parte in a compounde Syllogisme, is to set down the contradiction thereof.

The

THE ARTE OF LOGIKE.

The compound Syllogisme is eyther

}	Connexiue, or knitting together,
	Disiunctiue, or scattering,
	or disioyning.

The knitting together or connexiue is whose proposition is connexiue or framed with wordes which knitte together sentences. This is of two sortes: The firste sorte is, when the former parte of the proposition, is repeated affirmatiuelie in the assumption, and the latter parte in the conclusion.

*If God do iustifie the faithfull, no man may condemne them
But God doth iustifie the faithfull, Ergo
No man may condemne them.*

Here oftentimes the former parte of the proposition maketh not the assumption, but that which is greater or of more force to conclude then it is.

If the Magistrate doo iustly hate thee for thine offences, then thou oughtest to tremble:

*But God of heauen hateth thee iustly for thine offences,
Therefore thou oughtest to tremble.*

The same kinde of Syllogisme is framed by a worde of tyme, which hath the same forme with the other. As:

If, or seeing, or when wee are dead with Christe, let vs liue with him:

But we are dead with Christ, therefore let vs liue with him.

The seconde kinde of a knitting or connexiue Syllogisme.

The seconde kinde of a knitting or connexiue Syllogisme is, when the consequente or latter parte of the proposition is denied in the assumption, that the former also may be denied in the conclusion. As:

If Abraham were iustified by workes, then he hath to glorie with God,

But he hath not to glorie with God, Therefore

He is not iustified by workes, Rom. 4. 1.

A disioyning or disiunctiue Syllogisme.

It is that whose proposition is disioyned, and is

C

framed

THE ARTE OF LOGIKE.

framed after two sortes. The firste doeth denie one parte of the proposition in the assumption, and concludeth the other in the conclusion. As:

A man is iustified, either by workes or fayth:

But not by workes, Therefore,

By fayth. Or thus:

Man is iustified by fayth or workes:

But not by workes. Therefore By fayth,

The seconde frame is that which is made of a disioyned axiome, affirmed in both partes, and affirmeth one parte in the assumption, that it may denie or take away the other in the conclusion, As thus,

Faithfull men must eyther be saved or condemned:

But they shalbe saved.

Therefore not condemned.

The same Syllogisme is also made of a coupled or copulative axiome being denied, because it hath the same force with a disioyned axiome.

We can not serue both God and Mammon,

But we serue God:

Therefore not Mammon. Or thus:

We can not serue both Mammon and God,

But God:

Therefore not Mammon.

Thus much of the certaine frame of prouinge or Syllogisme.

Nowe followeth the plaine and perfect way of handling any thing, or Methode.

The seuenth Chapter.

Methode is the iudgement of more axiomes, whereby manie & diuers axiomes being framed according to the properties of an axiome perfectlie or exactlie iudged, are so ordered as that the easiest and moste generall be set downe firste, the harder & lesse genreall next, vntill the whole matter bee so conueyed, as all the partes may best agree with them selves, and be best kepte in memorie,

THE ARTE OF LOGIKE.

For as wee consider in an axiome truth or falsehood: in a Syllogisme, necessarie following or not following, so in Methode the best and perfectest, the worst & troublesomest way to handle a matter.

Therefore according to this perfect way, the definition of that which is to bee handled, must bee first set downe, and then the diuision of the same into the members, and the general properties of the same, and then the diuers sortes of it, if there bee anie: so proceeding vntill by fitte and apte passages or transitions, the whole be so farre handled, that it can bee no more diuided.

A passage or transition is the bande of Methode, whereby one member of a diuision is ioyned to the other, which thing refresheth the Reader or hearer, and helpeth the memorie. Such is that in the *Actes*, 1. Chap. 1. *The firste Treatie, Theophilus I haue made of all things which Iesus began to say or doo. &c.* And so goeth to the other historie of the *Actes* of the Apostles.

Examples hereof you may see in the distribution of the effectes, & in al other things rightly handled, & in the treatise of householde gouernemēt folowing.

Nowe this Methode because it is so agreeable to reason, and easie to be practised, is for the most parte followed of al writers or speakers, yet so as they may & do according to their matter, time, place, persons, and all such circumstances, wisely alter, chaunge, or hyde the same: and then it is called the hydinge or concealing, or crypsis of Methode, whereas they leaue out the former orderly placing of Definitions, Diuisions, & Transitions, and do take in diuers repetitions, declarations, makings lightsome, enlargings, or amplifications, prouings of the thing, preuenting of obiections, outgoing from the matter called digressions, as it shall make most fitte for their purpose. All which shal appeare in that which is set downe for the practise of Logike.

FINIS.

The Arte of Rhetorike,
plainelie set foorth in our
English tongue, easie both
to bee vnderstoode
and practised.

RHETORIKE is an Arte of
speaking finelie.

It hath two partes, } Garnishing of speache, cal-
led Eloquution.
Garnishing of the maner of
vterance, called
Pronunciation.

Garnishing of speache is the firste parte of Rhetorike, whereby the speache it selfe is beautified and made fine.

It is eyther } The fine maner of wordes, called a
Trope.
The fine shape or frame of speache,
called a Figure.

The fine maner of wordes is a garnishing of speach, whereby one worde is drawn from his firste proper signification to another, as in this sentence: *Sinne lyeth at the doores*, where *Sinne* is put for the punishment of sinne adioyned vnto it: *lyeth at the doores* signifieth at hande, as that which lyeth at the doores, is readie to be brought in.

This chaunging of wordes was firste found out by necessitie, for the wante of wordes, afterwarde confirmed by delight, because such wordes are pleasaunt and gracious to the eare. Therefore this chaunge of signification must bee shamefaste, and as it were maydenly, that it may seeme rather to bee ledde by the
hande

THE ARTE OF RHETORIKE.

hande to another signification, then to be driven by force vnto the same: yet sometimes this fine manner of speach swerueth from this perfection, & then it is

Either { The abuse of this fine speache, called Kachresis, Or, (bole,
The excessse of this finesse, called Hyper-

Be not to iuste, nor to wicked: which speache although it seeme verie harde, yet it doeth not without some finesse of speach vtter thus much, *That one seeke not a righteousness beyonde the lawe of God, and that when none can line without all sinne, yet that they take heede that sinne beare not dominion ouer them: As, My teares are my meate day and night. Those that hate me are moe in number then the heares of my heade. Both which doe vtter by an excessse of speache, a great sorrowe, and a great number of enemies.*

Eccle. 7.
18. 19.

The abuse of speache is when the chaunge of speache is harde, straunge, and vnwonted, as in the first example.

The excessse of speach is, when the chaunge of signification is very high and loftie, as in the latter examples. And Psal. 66. 7.

But the excellencie or finesse of wordes or Tropes is most excellent, when { Shut vp in one, or
diuers are { Continued in many.

An example of the first sorte is in the 1. King. I pray thee let mee haue a double portion of thy spirit; where by spirit is meant the gifte of the spirit, & by thy spirit the giftes of the spirit like to thine.

1. King. 3.

The continuance of Tropes called an Allegorie, is when one kinde of Trope is so continued: As, Looke with what kinde of matter it be begonne, with the same it be ended. So in the 23. Psalme, the care of God towards his Church, is set forth by the wordes proper to a sheepehearde. So in the whole booke of Canticles, the sweet conference of Christe and his Church, is set downe by the wordes proper to the husbände and the wife. So olde age is set downe by this garnishing of speache. Eccle. 12. 2. 3. 4. 5. 6.

Hitherto of the properties of a fine manner of

THE ARTE OF RHETORIKE.

wordes, called a Trope.

Nowe the diuers sortes doe followe.

They are those which note out { No comparison and are with Some cōparison { No respect of Diuision, Or Some respect

The first is double { The change of name called a Metonymie. The mockinge speache called an Ironie.

The change of name is where the name of a thing is put for the name of a thinge, agreeing with it.

It is double, { Whē the cause is put for the thing caused, and contrariwise. Whē the thing to which any thing is adioyned, is put for the thing adioyned, and contrariwise.

The change of name of the cause is when { The name of the maker Or the matter { is put for the thing made.

Of the maker, when the finder out, or the author of the thinge, or the instrument whereby the thinge is done, is putt for the thing made. So Moses is put for his writings. So Loue is put for liberalitie, or bestowing benefites the fruite of loue. So Faith the cause is put for religious seruing of God, the thing caused. Rom. 1. So the tongue the instrument of speache is put for speech it self. Rule thy tongue, Iam. 3.

Of the matter, Thou art dust, and to dust shalt thou re-
Gen. 3. 19. turne, that is one made of duste.

Nowe on the other side, when the thinge caused or the effect is put for any of these causes. So the Gospell of God is called the power of God to saluation, that is the instrument of the power of God. So Loue is saide to bee bountifull, because it causeth one to be bountifull. S. Paul sayth, Rom. 1. 16. The breade that wee breake, is it not the communion of the body and blond of Christe, that is, an instrument of the commu-
1. Cor. 13. 4
and. 10. 16.

Luk. 16. 29.

2. Cor. 8. 8.

Rom. 1. 3.

Iam. 3. 8.

THE ARTE OF RHETORIKE.

communion of the body of Christe. So the body is saide to be an earthlie tabernacle, that is, a tabernacle made of earth. 2. Cor. 5. 14

The chaunge of name or Metonymie, where the subiect or that which hath anie thinge adioyned, is put for the thinge adioyned or adioynt. So the place is put for those or that in the place. Sette thine house in order, that is, thy householde matters. It shalbe easier for Sodome and Gomorra, that is the people in Sodome and Gomorra. So Moses chayre is put for the doctrine taught in Moses chayre. So Ierusalem and all Iudra came out, that is, the men in Ierusalem and Iudra. So before Sinne was put for the punishment of Sinne: Let his blood rest vpon vs and our children, that is, the punishment which shall followe his death. So Christ sayde. This is my body, that is a signe or Sacrament of my body. This cuppe is the newe testament in my blood, meaning the wine in the cuppe to be a signe or seale of the newe testament in his blood. So Iohn sayeth, Hee sawe the spirit descending in the likenesse of a Dove, that is, the signe of the Spirit. Esa. 38. 1.
Mat. 11. 24
2nd. 23. 2.
Mat. 3. 5
Mat. 27. 25.
Luk. 23. 19.

On the other side, the adioynt is put for the thinge to which it is adioyned. As, Christ is called our hope, Rom. 3. 28. 4 Tit. that is, on whom our hope did depende. So, We are iustified by faith, that is by Christ applied by faith. 13. 10. So, Love is the fulfilling of the lawe, thint is, those thinges to which it is adioyned. Hope, for the thinges hoped for, Rom. 8. So in the Epist. to the Ephe. The dayes are enill, that is, the manner, conuersation, and the deedes of men in the dayes. Eph. 5. 16,

Hitherto of the Metonymie or chaunge of name.

Now followeth the mocking speach or Ironie,

The seconde Chapter.

THE mocking Trope is, when one contrarie is signified by another, as God said, Man is like to one of vs. So Christ saith: Sleepe on, and yet by and by Arise, let vs go. So Paule said: Thou art wise, and I am a foole. Gen. 3. 22.
Mat. 26. 45. 4
1. Cor. 4. 10.

This

THE ARTE OF RHETORIKE.

tin. 18. 27
Ier. 15. 18.

This Trope is perceyued eyther by the contrarietie of the matter or the manner of vterance, or both: So Elias saide to the prophets of Baal: *Crie aloude.* Or. So the Iewes saide vnto Christ: *Hayle Kinge of the Iewes.*

Hitherto appertayneth the passinge by a thinge, which yet by a certayne elegancie noteth it. So Philemon 19. *That I say not thou owest thy selfe vnto me.*

Hitherto of the finesse of wordes which respect no diuision.

Nowe followeth that which respecteth diuision, called Synecdoche.

A Synecdoche is when the name of the whole is giuen to the parte, or the name of the parte to the whole,

And it is double,

{ When the whole is put for the member, and contrarily.
{ When the generall or whole kinde is put for the speciall or some sorte, & contrarily.

1. Ioh. 2. 2.

So S. Iohn: *Not only for our sinnes, but for the sinnes of the whole worlde.* So righteousness a member of goodnes is put for all goodnes. So vnrighthousnes is put for al maner of sinnes.

Examples of the seconde sorte, as these: So *Israell* is put for those of *Iuda* sometimes. So *Nations* for the heathen. A *minister of Christ*, for an *Apostle of Christ*. Rom. 1. A *minister* put for a *distributor*. Rom. 12.

8. Kin. 8. 59

On the other side, one sorte or speciall is put for the whole sorte or general in the examples following. In the Lordes prayer *Breade* one helpe of life is put for all helpes. *This day*, one time for all times. So Solomon saith, *The thing of the day in his day*, that is, the thing of the time in his time.

Exod. 3. 14.

Iam. 4. 17.

Ioh. 15. 22.

So sometimes lesse is spokē, and yet more is vnderstood, which is called diminution or *Meiosis*. As, *I am*, saith, *To him that knoweth how to do well and doeth it not, to him it is sinne*, that is a great sinne. So our Sauior Christ sayeth, *If they had not knownen, they had had no sinne*, that is,

no

THE ARTE OF RETHORIKE.

no such great sinne as they haue nowe. Likewise the denial by comparifon. So Salomon sayeth, *Receyue my wordes and not filuer*, that is, my wordes rather then filuer. So Paule sayeth, *I was sente to preache, and not to baptise*, that is, not so much to baptise as to preache.

Pro. 8. 10.

1. Cor. 1. 1

Hitherto of the finesse of wordes, which note out no comparifon.

Nowe followeth the finesse of wordes which noteeth out comparifon called a Metaphor.

The thirde Chapter.

A Metaphor is when the like is signified by the like: as, 1. Cor. the Apostle sayth, *Doctrin must be tried by fire*, that is, the euidence of the word and spirit of god trying doctrine as fire doeth metals. So Christ is said to *baptise with fire*, where fire is put for the power of the holy Ghost purging as fire. So Christ sayth, *None shall enter into the kingdome of God, but he that is borne of the holy Ghost and Water*. So Paul called him selfe the *Father of the Corinthians*, who sayth that he begate them in Christe. So he calleth *Timothie and Titus his naturall sonnes in the faith*.

1. Cor. 3. 12

Mat. 3. 12.
Ioh. 3. 5.

1. Cor. 4. 15

1. Tim. 1. 2.
Tit. 1. 4.

Hitherto of a trope or garnishing of speach in one worde, where the Metaphor is most vsual, then the change of name, then the Synecdoche, and last of all the Ironie. Now followeth the fine frame or shape of speach, called a Figure.

A Figure is a garnishing of speache, wherein the course of the same is changed from the more simple and plaine maner of speaking, vnto that whiche is more ful of excellencie and grace. For as in the finesse of wordes or a Trope, wordes are considered asunder by them selues, so in the fine shape or frame of speach or a Figure, the apte and pleasaunt ioyning together of many wordes is noted.

The garnishing of the shape

of speache or a Figure is

garnishing of speache

In wordes.

In a sentence.

The

THE ARTE OF RHETORIKE.

The garnishing of speache in wordes called *Figure dictionis*, is wherein the speache is garnished by the pleasaunt and sweete sounde of wordes ioyned together.

This is either { In measure of soundes.
In the repetition of soundes.

The measure of soundes is } Poets, with vs cal-
belonging either to. } led Rymers.
Orators, with vs cal-
led eloquent pleaders

The first is the measure of soundes by certayne and continuall spaces,

And it is eyther { Ryme.
Verse.

Ryme is the firste sorte, containyng a certayn measure of Syllables ending alike, and these in the mother tongues are most fitte for Psalmes, Songes or Sonnets.

Verses are the seconde sorte, containyng certayne feete fitlie placed.

A foote is a measure framed by the length and shortnes of Syllables. For the seuerall sortes whereof, as also of the verses made of them, because wee haue no worthie examples in our English tongue, wee iudge the large handlinge of them should bee more curious then necessarie.

The measure of soundes belonging to Oratours, is that which as it is not vncertaine, so it differeth altogether from ryme and verse, and is very changeable with it selfe. Therefore in that eloquent speache you must altogether leaue ryme and verse, vnlesse you alledge it for authoritie and pleasure.

In the beginnynge of the sentence litle care is to be had, in the middle least of all, and in the ende chieffest regarde is to be had, because the fall of the sentence is most marked, and therefore least it fall out to be harsh and vnpleasaunt both to the minde and eare, there must be most varietie and chaunge.

Nowe

THE ARTE OF RETHORIKE.

Nowe this chaunge must not be aboue sixe syllables from the ende, and that must bee set downe in secte of two syllables.

And thus much of garnishinge of speache by the measure of soundes, rather to giue some taste of the same to the Readers, then to drawe any to the curious and vnnecessarie practise of it.

Nowe followeth the repeating of soundes.

The fourth Chapter.

Repetition of soundes { The like } soundes.
is cyther of { The vnlike }

Of the like is { Continued to } Of the same
either { the ende } sentence.
Broken of. { Of a diuers.

Continued to the ende of the same sentence is when the same sounde is repeated without anie thinge comminge betweene, except a parenthesis, that is some thing put in without the which notwithstanding the sentence is full. And it is a ioyninge of the same sounde, as Rom. 1. As *vnrighteousnes, fornication, wickednes.* And in the prayer of Christe, *My God, my God. From men by thine hande O Lord, from men, &c.* Psalm. 17.

Rom. 1. 29.
Mat. 27. 46.
Psalm. 17.

Continued in a diuers sentence is cyther a { Redoublinge, called
Anadyplosis.
A pleasaunt clyming,
called Clymax.

Redoublinge is when the same sounde is repeated in the end of the former sentence, and the beginning of the sentence followinge. As Psalm 9. 8. *The Lorde also will bee a refuge to the poore, a refuge I say in due time.* Psal. 48. 14. *For this God is our God. But more playne in the. 8. As we haue hearde so haue we seene in the citie of the Lorde of hostes, in the citie of our God, God will establishe it for ever.*

A pleasaunt clyming is a redoubling continued by diuers degrees

THE ARTE OF RHETORIKE.

degrees or steppes of the same soundes, As Rom. 8. 19 If we be children, we be heyres, euen heyres of God, annexed with Christ. Rom. 8. 30. Whom he predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified. Also Rom. 9. 14. 15.

And hitherto of the same sound continued to the end
Nowe followeth the same sounde broken of.

The fiste Chapter.

THE same sound broken of is a { Beginning:
repetition of the same in the { In the ende.

In the beginnunge is called Anaphora, a bringinge of the same agayne, As Rom. 8. 38. Nor death, nor life, nor Angels, nor principallies, nor powers, nor things present, nor things to come, nor height, nor deapth, nor any other creature shalbe able to separate vs from the loue of God which is in Christ Iesui our Lord. So Ephe. 4. 11. Some to be Apostles, some Pastors & Teachers, some Prophetes, some Euāgelistes. So Gal. Nor Iew, nor Gentill, nor bound, nor free. So likewise Hebr. 11. 1. 2.

Repetition of the same sounde in the end is called Epistrophe, a turning to the same sounde in the end. So Ezech. Beholde greater abominations then these. Lamen, 3. 41. 42. Let vs liste vp our hartes with our handes vnto God in the heauens, we haue sinned, and haue rebelled, therefore thou hast not spared.

When both of these are ioyned together, it is called a coupling or Symploce, As, 2. Corint. 6. 4. to the 11. But in all thinges we approue our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumultes, in labours. By watching, by fastinges, by puerie, by knowledge, by suffering, by kindnes, by the holy Ghost, by loue vnsayned, by the worde of truth, by the power of God, by the armour of righteousness, on the right hande and on the lefte, by honour and dishonour, by euill report and good report, as deceyuers and yet true: as vknownen and yet knownen, as dying and yet beholde we liue, as chastened, and yet not killed, as sorrowing and yet alwayes reioycing: as poore and yet make manie ritche, as hauing nothing, and yet possossing all thinges

al. 3. 28.

Broch. 8.

THE ARTE OF RHETORIKE.

things. See also 1. Cor. 11. 23.

Hitherto of the repetitions in the same place.

Nowe of those that doe enterchange their place.

They are either { Epanalepsis, which signifieth to take backe.

{ Epanados, which signifieth, A turning to the same tunc.

The first is when the same sound is repeated in the beginning & the ending, as, *My sonne Absolon, my sonne,* 2. Sam. 18. 33.

Epanados is when the same sounde is repeated in the beginning and the middle, in the middle and the ende, as, *Ezech. 35. 6. I will prepare thee vnto bloode and bloode shall pursue thee: except thou hate blood, euen blood shall pursue thee* And 2. Thes. 2. So that he that doeth sitte as God in the temple of God, sheweth him selfe, as he is God.

Hitherto of the repetition of those soundes which are alike.

Nowe of those that are vnlike.

The sixte Chapter.

A small chaunginge of the name, as Paropomasia.

Vnlike are { A small chaunginge of the ende or case, a Polypotton.

A small chaunge of the name is, when a worde by the chaunge of one letter or Syllabe, the signification also is chaunged. As, *Patiencer, experience,* Rom. 5. 4. 19. *We walke after the fleshe, not warre in the fleshe. So by honor and dishonor, as unknowne, and yet knowne.*

2. Cor. 10. 3.
& 6. 8. 9.

A smal chaunginge of the end or case, is when words of the same beginninge rebounde by diuers endes: *Christ being raysed from the dead, dieth no more, death hath no more power ouer him. He that doeth righteousness is righteous. If ye knowe that he is righteous, knowe ye that he that doeth righteousness, is borne of him.* And of both these there are many in the Scripture, but the translations can not reache them.

Rom. 6. 9.
1. Ioh. 3. 7.

Hither-

THE ARTE OF RHETORIKE.

Hitherto of the garnishing of the shape of speache in wordes.

Nowe followeth the garnishinge of the shape of speache in a sentence.

The seventh Chapter.

Garnishing of the frame of speache in a sentence, is a garnishing of the shape of speache, or a figure, which for the forceable mouing of affections, doeth after a sorte beautifie the sence and very meaning of a sentence: because it hath in it a certayne manlie maiestie, which farre surpasseth the softe delicacie or daintines of the former figures.

It is eyther the garnishing
of speech { Alone.
 { With others.

The garnishing of speache alone, is when as the sentence is garnished without speache had to other,

And it is eyther in regard { Of the matter.
 { Of the person.

In regard of the
matter is either { A crying out, called Exclamation
 { A pulling or callinge backe of
 him selfe, called Reuoca-
 tion.

A cryinge out, or Exclamation is the firste, which is set forth by a worde of callinge out. Sometimes of wonder, As Rom. 11. 33. *O the deapth of the iudgements of God.* Psal 8. *O Lorde, howe excellent is thy Name.*

Sometimes of pitie, also these wordes, Beholde; alas, oh, be signes of this figure. As, *O Ierusalem, Ierusalem, which stonest the Prophets.* Sometimes of desperation. As, *My sinne is greater then can be forgiven.* Behold thou drinest mee out. &c. Sometimes of wishing. As, *O Lord of hostes, howe amiable are thy tabernacles.* Sometimes of disdayning. As, Roman. 7, in the end of the Chap. *O miserable wretch that I am, who shall deliuer me from this bodie of sinne!* Sometimes of mockinge, as they which sayde to our Sauiour Christ: *A thou that.* &c.

Sometimes of cursinge and detestation, as in Dauid,

om. 11. 33.
sal. 8. 1.

at. 23. 37.

en. 4. 13. 14.
sal. 84. 1.

ar. 13. 29.

THE ARTE OF RHETORIKE.

uid, Let their table be made a snare, & bowe down their backe
alwayes. Also when this Figure is vsed in the ende of a
sentence, it is called a shootinge out of the voyce or
Epiphonema, as when the linnes of Iesabel were
spoken against, this is added at the ende, Stemed it a
little to her to doo thus and thus.

Pla. 69. 21.

So after the high settinge foorth of the name of
God, Dauid shuteeth vp his prayse with this: Blessed
be his glorious name, and let all the earth be filled with his gloria,
Sometimes here is vsed a certaine libertie of speech,
wherein is a kinde of secrete crying out. As, Peter 3.
Aet. sayeth: Te men of Israel heare these wordes And Paul.
1. Cor. 11. Would to God you could suffer a little my foolish-
nes, and in deede ye suffer me.

Pla. 72. 19.

Thus much of crying out.

Nowe followeth the Figure of calling backe,
or reuocation.

Reuocation is when any thinge is called backe,
and it is as it were a coolinge and quenchinge of the
heate of the exclamation that went before.

And this is eyther { A correction of ones selfe,
called Epanorthosis.
A holding of ones peace, cal-
led Aposiopesis.

Epanorthosis is correction, when some thinge is
called backe that went before: as, Paul correcteth his
doubtfulnes of Agrippa, his beliefe, when he saith, Belieuest
thou King Agrippa, I knowe thou belieuest. And 1. Cor. 15.
I laboured more aboundantlie then they al, yet not I, but the grace
of God in me.

AR. 26. 27.

1. Cor. 15. 1

A keeping of silence or Aposiopesis is whē the course
of the sentence begonne is so stayed, as thereby some
parte of the sentence not beinge vttered, may bee vn-
derstoode. So our Sauour Christe sayeth, My soule is
beuie, What shall I say, Iohn 12. 27.

Thus much of a Figure garnishing the speech alone
in regard of the matter. Nowe followeth the gar-
nishinge of the speech alone in regarde of the person.

The

THE ARTE OF RHETORIKE.

The eight Chapter.

Garnishing of the speache alone in regarde of the person is double,

Either } Turning to the person, called Apostrophe
in } Feyning of the person, caled Prosopopeia

Apostrophe or turning to the person, is when the speache is turned to another person then the speache appoynted did intende or require. And this Apostrophe or turning is diuerslie scene, accordinge to the diuersitie of persons. Somerimes it turneth to a mans person. As Dauid in the 6. Psalme, where hauing gathered argumentes of his safetie, turneth hastily to the wicked, saying, *Away from me all ye workers of iniquitie, for the Lorde hath hearde the voyce of my petition.*

Somerimes from a man to God, as Psal. 3. Dauid being dismayed with the number of his enemies, turneth him selfe to God, sayinge, *But thou Lorde art my buckler.* &c. Somerimes to vnreasonable creatures without sense, Esa. 4. 2. Esa. 22. 1.

Prosopopeia or a feyning of the person, is, whereby wee doe feyne another person speaking in our speache, And

It is double { Imperfect.
 { Perfect.

Imperfect is when the speache of another person is set downe lightlie and indirectlie, As in the Psal. 10. Dauid bringeth in the wicked, *Who saye vnto my soule, Flie as the birde vnto yonder hill.*

A perfect Prosopopeia is when the whole feyning of the person is set downe in our speache, with a fitte entering into the same, and a leauing it of. So Wisd. 9. *Peoneth. 8.*

Where the entrance is in the firste verses, her speache in the rest of the chapter.

Hitherto of the Figures of sentences concerninge one speaking alone.

Nowe followe the other which concerne the speeches of two.

The

THE ARTE OF RHETORIKE.

The ninth Chapter.

They which concerne the speeches of 2. are either { In asking.
 { In answering.
 { In deliberation.
 That of asking is eyther { In preuenting an obiection.

Deliberation is when we doe euer nowe and then as ke as it were reasons of our consultation, whereby the minde of the hearers wauering in doubt, doeth set downe some great thing.

This deliberation is either { In doubting.
 { In communication.

A doubting is a deliberatinge with our selues, as Paul 1. Philip. 2. 2. doubtinge whether it were better to dye then to liue, he garnisheth his speache on this manner: For I am greatlie in doubt on both sides, desiring to be loosed, and to be with Christ, which is beste of all: neuerthelesse to abyde in the fleshe is more needfull for you.

Communication is a deliberation with others, Gal. 3. 1. 2. O foolish Gallathians, who haue bewitched you, that you should not obeye the trueth, to whom Iesus Christ before was described in your sight, and amongst you crucified: This onely would I learne of you, Receyued you the spirite by the workes of the lawe, or by the hearing of the worde preached?

And hitherto of the figure of speech betweene two called deliberation.

Nowe followeth the figure of speache betweene two called the preuenting of an obiection, or occupation.

Occupation is when wee doe bringe an obiection, and yeelde an answer vnto it: Therefore this speech betweene two in the first parte, is called the settinge downe of the obiection or occupation: in the latter parte, an aunswearing of the obiection or the subiection: as Rom. 6. What shall we say then? shall we continue still in sinne, that grace may abound? In which wordes is let downe the obiection, the aunswearing in these

THE ARTE OF RHETORIKE.

wordes, God forbidde. And here this must be marked, that the obiection is manie times wantinge, which must be wiselie supplied by considering the occasion and aunswere of it, As, 1. Tim. 5. *They will marie, hauing condemnation.* Now least any might say, What, for marrying? He aunswereth, No, *For denying their first faith.*

Hitherto of the figures of asking.

Nowe followeth the figures of answering.

They are } Sufferinge of a deede, called permission,
either in } Graunting of an argument called cōcessiō

Suffering of a deed or permission, is when mockingly we giue libertie to any deede, beinge neuer so filthy, as Reuel. 12. *Let him that is filthy, be filthy still.* And 1. Cor. 14. *If any be ignorant, let him be ignorant.*

Concession or graunting of an argument is, when an argument is mockingly yeelded vnto. As Eccl. 11. *Reioyce young man in thy youth, and let thy harte cheare thee in the dayes of thy youth, and walke in the wayes of thy harte, and in the sight of thine eyes: but knowe that for all these thinges God will bring thee to iudgement.*

Hitherto of the first parte of Rhetorike, of the garnishing of speache: the second parte which is the garnishing of vtterance, because it is not yet perfecte, (for the preceptes for the most parte pertaine to an Oratour) which when it sha'be perfect, it shall eyther onely conteyne common preceptes for the garnishing of vtterance in all, or also proper preceptes for the same in Magistrates, Embassadours, Capitaines, and Ministers, therfore vntil it be so perfitted, we think it vnnecessary to be translated into English.

Although the rules of Sophistrie be needlesse for them that be perfect in Logike, yet because the knowledge of them bringeth some profite to yong beginners, both for the readie aunsweringe of the all arguments, and the better practising of Logike and Rhetorike, wee haue thought good to turne it into the English tongue.

Sophistrie is the feyned Arte of Elenches, or colour-
red reasons. A co-

THE ARTE OF RHETORIKE.

A colourable reason, or Elenche, is a shewe of reason to deceyue withall.

It is e- { When the deceypt lyeth in the words.
ther { In the default of Logike caled a Sophisme.

In wordes { When the deceypt lyeth in one worde.
is either { In wordes ioyned together.

In one worde is { The darkenesse of a worde,
either { The doubtfulnes of a worde.

The darkenesse of a worde, or an insolencie decey-
ueth, When by a reason the meaninge is not vnder-
stoode, whether the strangenesse be through the old-
nesse, newnesse, or swelling vanitie of the worde, and
of the laste sorte is that spoken of in 2. Pet. 2. 18.

By this fallacian the papistes conclude, the Fathers
to be on their side, for deseruing by good workes.

*Who soeuer saith mennes merites are crowned, they say mens
workes do deserue,*

But the Fathers saye, mans merites are crowned,

Therefore the Fathers say, mans workes doo deserue.

Where Merites is an old worde, put for any workes
done vnder the hope of rewarde, whether it come by
deserte or freedome of promise.

Doubtfulnes { Likenesse of name called Homonymia
of a worde { By a Trope or finenesse of speache.
is eyther

The likenes of name or Homonymia, is when one
worde is giuent to signifie diuers things, As,

He that beleueth shalbe saved,

*The hypocrites to whom our Sauour Christ would not comit
himselfe, beleueth: loh. 2. Therefore they shalbe saved.*

Where faith doeth note out both a iustifying faith,
and a dead faith.

Doubtfulnes by a Trope is whe a word is take pro-
perly, which is meant figuratiuely or contrarily, As,

That which Christ sayeth is true;

Christ sayth that breade is his body. Therefore it is true:

Where by body is meant the signe or Sacrament of his body.

Vnto the firste a perfect Logisian would aun-
swere, that the proposition is not an axiome neces-

THE ARTE OF RHETORIKE.

facilie true, according to the rule of trueth, because of the doubtfulnes of the olde and newe signification of merite. And if the worde be farre worne out of vse, that it be not vnderstoode, then the aunswere must be, I vnderstande it not, or put your axiome in plaine wordes.

To the seconde, he would aunswere, that the proposition or firste parte is not according to the rule of righteotifnes, because the proper subiect and adioint are not ioyned together. Which if it were, it should be, *Who soeuer hath iustifying faith, or belerueth sincerely, shall be saued*, and then the assumption beinge in the same sence inferred, is false.

Vnto the thirde he would aunswere, that the assumption is not necessarilie true, because if the word *Eodse* be taken properly, it is not then true that is sett downe, but if it be taken figuratiuelie, it is true, and therefore would bidd him make the assumption necessarilie true, and then say, *Christe sayeth in proper wordes, It is my body*, and then it is false.

Hitherto of the fallacians in single wordes.

Nowe of those ioyned together.

It is either { Amphibolia, or the doubtfulnes of speache.
Exposition, or vnapt setting downe of the reason.

The first is when there is doubtfulnes in the frame of speache, as thus, 1. Thes. 3. *If any obeye not our words by a letter, note him: Where some referre, by a letter, to the firste parte of the sentence, and some to the latter, where the signification of the worde and right pointing doeth shewe, that it must be referred to the first.*

The aunswere is, that the right and wise placinge of the sentence is peruerted.

Vnapt setting downe of the reason, is when the partes of the question and the reasons intreated is not set downe in fitte wordes: As,

THE ARTE OF RHETORIKE,

All sinne is euill.

Euerie childe of God doeth sinne:

Therefore euerie childe of God is euill.

Here the aunswere according to Logike, is that the assumption doeth not take the argument out of the proposition, but putteth in another thing, and so it is in no right frame of concluding, as appeareth by the definition of the assumption.

Hitherto of the deceiptes of reasons which lye in wordes.

Nowe of the default of Logike, called Sophisme.

It is eyther { Generall.
 { Speciall.

The generall are those which can not bee referred to any parte of Logike.

They are either { Begging of the question, called
 { the petition of the principle.
 { Bragging of no prooffe.

Begging of the question is whe nothing is broughe to proue, but the question or that which is as doubtfull, As,

That righteousness which is both by faith and workes, doeth iustifie.

But this righteousness is inherent righteousness. Ergo.

Here the proposition in effect is nothinge but the question.

If together with the blood of Christe we must make perfect satisfaction for our sinnes, before we come to heauen, then there must be purgatorie for them that dye without perfect satisfaction

But the first is so, Ergo.

Where the argument they bringe is as doubtfull, and needeth as much prooffe as the question.

The aunswere is this out of the definition of the Syllogisme is that there is no newe argument inuented, therefore it can not be a certayne frame of concluding.

THE ARTE OF RHETORIKE.

Bragging of no prooffe is whe that which is brought is to much, called redounding.

It is eyther { Impertinent or another matter called Heterogenum.
A vaine repetition, called Tautologia.

Impertinent or not to the purpose is when anie thing is brought for a prooffe, which is nothinge neare to the matter in hande, wherevnto the common prouerbe giueth answere, *I aske you of chesse, you answere me of chaunce.*

A vaine repetition is when the same thing in effect, though not in wordes is repeated, as, They that after long time of prayer say, *Let vs pray.* And this fallacian our Saniour Christ condemneth in prayer, Mar. 6, and this is a faulte in Methode.

Special are those which may be referred to certaine partes of Logike, and they are of two sortes.

Such as are referred { To the spring of reasons, called Inuention.
To iudgement.

Those referred to Inuention are when any thing is put for a reason which is not, as no cause for a cause, no effecte for an effect, and so of the rest.

In the distribution this is a proper fallacian, when any thing simplie or generallie graunted, thereby is inferred a certaine respect or speciall not meant nor intended, as,

*He that sayth, there are not seuen Sacraments, sayth true,
He that sayth, there are only three, sayth there are not seuen.
Therefore he that sayth there are three, sayth true.*

The right answere is, that the proposition is not necessarily true, for there may be a way to saye, there are not seuen, and yet affirme an yntueth.

Fallacians of Iudgement are those that are referred

to the iudgement { of one sentence.
of moe.

Of one sentence, { properties of an axiome,
eyther to the { Sortes.

THE ARTE OF RHETORIKE.

To the properties, as when a true is put for a false & contrarie; an affirmatiue for a negatiue, and contrarie. So some take the wordes of S. Iohn, 1. Ioh. 3. 16. I doe not say concerning it that you shall not pray, for no deniall, when as it doeth denie to pray for that sinne.

To the sortes are referred, { Simple.
eyther to the { Compound.

The first when the generall is taken for the special, and contrarie. So the Papistes by this fallacian doe answer to that general saying of Paul: We are iustified by faith, without the workes of the lawe, which they vnderstande of workes done before faith, when that was neuer called in doubt.

The fallacians which are referred to a compound axiome, are those which { Disioyned, } axiome.
are referred either to a { Knitting }

To a disioyned axiome when the partes in deed are not disioyned, as, *Salomō was eyther a King, or did beare rule,*

To a knitting Axiome is when the partes are not necessarilic knit together, As,

If Rome be on fyre, the Popes chayer is burnt.

And hitherto of the firste sorte of fallacians referred to iudgement.

Nowe followeth the seconde.

And they be eyther those that { To a Syllogisme.
are referred { To a Medode.

And the first againe are { Generall.
{ Speciall.

Generall which are referred to the generall properties of a Syllogisme.

It is either when all the { Denied, or
partes are { Particular.

All partes denied, As,

No Pope is a deuill

No man is a Deuill: Therefore

No man is a Pope.

And this must bee answered, that it is not according to the definitiō of a negatiue Syllogisme, which must haue alwayes one affirmatiue. All

THE ARTE OF RHETORIKE.

All particular: As,

Some vnlawfull thing must bee suffered, as namelie that
which cannot be taken away:

The strowes is some vnlawfull thing:

Therefore the strowes must be suffered.

This is answered by the definition of a speciall
Syllogisme, which is that hath one parte generall,

The speciall are those which { Simple.
are referred to the { Compounde.

The first simple { Of the first sorte.
{ Of the seconde.

Of the first sorte, { More plaine.
{ Lesse plaine.

More plaine is when the assumption is denied, or
the question is not particular: as.

Euery Apostle may preache abroad,

Some Apostle is not an Pope: Therefore.

Some Pope may not preache abroad. Also:

Euery Pope is a Lorde.

Some Pope may giue an vniuersall licence:

Therefore euery Lorde may giue an vniuersall licence.

Lesse plaine hath one fallacian in common, when
the proposition is speciall: As.

Some player is a roge,

Euery vagabonde is a roge:

Therefore, euery vagabonde is a player.

Also, Some vagabonde is a Roqe:

Euery player is a vagabonde:

Therefore euery player is a roge.

The fallacian of the first kinde is whe all the partes
be affirmatiue, As,

All Pauls Bishops were ordeyned for unitie:

All Archebishops be ordeyned for unitie:

Therefore all Archbishops are Pauls Bishops.

The fallacian of the seconde kinde is when the as-
sumption is denied, As,

Euery puritane is a Christian,

No L. Bishop is a puritane,

Therefore, No L. Bishop is a Christian,

Hicherto

THE ARTE OF RHETORIKE.

Hitherto of the fallacians referred to a simple Syllogisme. Nowe followe those which are referred to a compounde, which are those which are referred cyther { To the connexiue.
To the disioyned.

Of the first sorte one is when the firste parte or antecedent is denied, that the seconde or consequent may bee so likewise, As.

If anie man haue two benefices, hee may escape unpunished at the Bishops handes,

But he may not haue two benefices, Therefore

He may not escape unpunished at the Bishops handes.

The seconde is when the seconde parte is affirmed, that the firste may be so also. As.

If euery ignorant minister were put out of the Church, and Christs ordinance obeyed, we should haue good order:

But we haue good order: Therefore

Euery ignorant minister is put out of the Church, and Christs ordinance obeyed.

Of those referred to the disioyned, the first is when all the parts of the disjunction or proposition are not affirmed: As,

Euery ignorant minister is to be allowed or not,

But he is not:

Therefore he is.

The second kinde is when the seconde parte of the copulatiue negatiue axiome is denied, that the firste may be so. As,

A nonresident is eyther a faithfull or unfaithfull minister:

But he is unfaithfull, Ergo. &c.

And thus much of the fallacians in a Syllogisme.

The fallacian in Methode is when to deceyue withall, the ende is set in the beginning, the speciall before the general, good order begon, confounded: And finallic, when darknes, length and hardnes is laboured after.

FINIS.

The order of Housholde, described methodicallie out of the worde of God, with the contrarie abuses found in the worlde.

THe order of an Housholde called Oiconomia, is an order for the gouernement of the matters of an housholde, accordinge to the worde of God. 1 Tim. 3. 4. Which gouerneth his house well and excellentlie. Psal. 101. I will walke in the perfect way, in the vprightnes of my soule in the middest of myne house, which declareth there is a perfect way whiche commeth from God onely, as all perfection doeth, wherein is required the vprightnes of ones soule, and whereof hee setteth downe some parte afterwarde, Prou. 24. 3. 4. By wisdom the house is builde, and establisht by vnderstanding, & by knowledge the roomes shalbe filled with all precious and pleasaunt substance.

Nowe the wisdom meant in this booke is that which is allowed of Gods word: especially when he joyneth such blessing vnto it.

The housholde order hath 2. partes, } The first of these which concerne the gouernours of the famies.
The seconde of those which are gouerned in the same.

1. Tim. 5. 8. If one care not for his owne, especiallie those of his house; which sheweth an especiall rule of mutual duetie betweene these two. Also the wisdom of the holy Ghost, in setting downe mutuall dueties vnto them. Pro. 31. Eph. 6. 2. Honour thy Father and thy Mother, which is the first commandment with promise. 3 That it may be well with thee, and that thou mayest liue longe on earth. 4 And ye Fathers, prouoke not your childre to wrath, but bring them vp in instruction and information of the Lords. 5 Seruauntes,
bee

The order of Housholde.

be obedient vnto them that are your Maisters accordinge to the fleshe, with feare and humblinge, in singlenes of your hartes, as vnto Christ. 6 Not with seruice to the eye, as men pleasers, but as the seruantes of Christ doing the will of God from the harte. Colos. 4. 20. 21. 22. 23. 24.

Those which gouerne the familie, are those Superiours who haue authoritie in the same. Their generall and common duetie is, to order their house according to the former rule. Yet one may (being vraged by the great care of Magistracie, or for such like) haue a steward, that is, one to gouerne his housholde, according to the rules he prescribeth. Contrarie to this is the common & whole casting off of this care, vnlesse in worldly matters. The firste parte of this rule is proued by these places: I will haue the younger Women to marrie, and gouerne their housholde. 1. Tim. 5. 14. If one rule not his household well, how shall he care for the Church? 1. Tim 3. 5. The example of Dauid, Psalm. 101. 4. 1. Salomons mother, Prou. 31. 1. 2. 3. &c.

The seconde parte of this rule is proued by the example of Abraham, who had his elder seruant in his house, who was ouer all that hee hadd, and to whom he committed the waightie duetie of prouiding a wife for his Sonne. Gene. 24. 2. Then Abraham spake vnto the elder seruant of his housholde, which was ouer all that he had, saying: Put now thy hande vnder my thighe. 3 That I may binde thee by an othe, by the Lord God of heauen, and God of the earth, that thou wilt not take a wife vnto my Sonne of the daughters of the Cananites, amongst whom I dwell. 4 But that thou wilt goe vnto my countrie, and to my kindred, and take a wife for my sonne Isaac. So Ioseph in Putaphars house.

This gouernement muste bee performed with all comelinesse fite for the Housholde, whiche is that agreeable fittenesse or conueniencie, whiche worthilie becommeth the diuersitie of persons in the familie, as Superiours, inferiours, equalles: of sexe, male, female, of age, childehoode, youth, ripe age, olde yeares. &c. Of matters, as some
con-

The order of Housholde.

concerninge God, some man : of time, the daye, the night. For all these haue not one and the same rule of decencie : Therefore the Apostle saith : Which ruleth his house, which keepeth his childre in subiection, with al comelines, 1. Tim. 3. 4. Nowe, as there is comelines peculiar to the subiection of children, so of seruantes : And as there is comelines for subiection, so for equalitie : & as for behauiour of those of the house, so to those not of the house, and so likewise in all other the former respectes, as shall appeare by the shining light or eye of this generall rule in euerie parte of hougholde gouernement.

Of the dueties of orderinge the hougholde, by the chief of the same : There are 2. sortes,

The first regardeth those in the hougholde. The other, straungers or guesstes comminge into the same.

1. Tim. 5. 10. If she haue brought up her children well, if shee haue bene giuen to hospitalitie. Iob. 31. 31. If the men of my tente haue not sayde. O that some would giue vs of this fleshe wee are not satisfied, because the straunger did not lodge abroade, I opened my doores to the wayfaringe man.

So he caused seruantes to giue place to straungers, which sheweth this diuersitie of dueties.

Nowe both of these } Christian holines.

are in regarde of } The things of this life.

Pro. 31. 15. Shee openeth her mouth in wisdom, and the doctrine of mercie is on her tongue. And rising whiles it is yet night, shee giueth meate to her house, and a taske to her maydes. And Exod. 18. 5. And Iethro the father in lawe of Mosche comminge with his children and with his wife vnto Mosche into that deserte where hee had placed his Tentes, to witte, to the mounte of God. 6 Hee sayde vnto Mosche, I thy father in lawe Iethro do come vnto thee, also thy wife and her two sonnes with her. 7 Thon Mosche wente soorth to meete his father in lawe, & bowing him selfe he kissed him, and they asked one another of his welfare, afterwards they wente into his Tente. 8 Where Mosche declaringe vnto his father in lawe whatsoeuer thinges the Lorde had

The order of Householde.

had done vnto Pharaoh and the Egyptians for Israel, and all that troubles which had happened vnto them in that waye, from whence the Lorde had deliuered them. 9 Iethro reioyced for all these benefites which the Lorde had done vnto Israel, because he had deliuered them out of the handes of the Egyptians. 10 And Iethro sayde, Blessed be the Lorde God which hath deliuered you out of the handes of the Egyptians, and out of the handes of Pharo, Which hath deliuered his people from vnder the handes of the Egyptians. 11 Nowe I knowe that the Lord is greater then all gods, for in that thinge wherein they were proude, hee is aboue them. 12 Therefore Iethro the Father in lawe of Mosche, tooke and offered Sacrifices, and a burnt offering vnto God, and Aaron and all the Elders of Israel came to eate meate with Iethro Mosche his father in lawe, before God. 13 And it came to passe the next daye Mosche sittinge to iudge the people, when as the people stood about Mosche from the morninge of that daye vnto the euening. 14 That the Father in lawe of Mosche behelde all that hee did vnto the people, and sayde, What is this that thou doest vnto this people? Why sittest thou alone, and all the people stande before thee from the morninge vnto the eueninge? 15 Then Mosche sayde vnto his father in lawe, Because this people come vnto mee to aske counsell at God. 16 When there is any busines betweene them, euery one cometh vnto mee, that I may iudge betweene both, and I make knowne the Statutes of God and his Lawes. 17 But Iethro his father in lawe sayde, the thing is not good which thou doest. 18 Thou wilt altogether fainte both thou & the people that is with thee, for this thing is to heauie for thee, thou canst not performe it alone. &c.

And this ariseth from a double respecte: the commoditie they receyue, and the duetie they owe to the common state wherein they are, that as they haue of their children, seruantes, guesstes, not onely bodilie seruice and friendshippe, but that which is of conscience, and cometh from their faith and religion, and their prayer, and the blessing in them, Mat. 10. 41. so they must giue them this double recompence. Also to the common state they are bounde by covenant, not onely as much as in them lyeth by their house-

The order of Housholde.

housholde gouernement to further the peace & tranquillitie of the common wealth, but also of Religion and true holynes. 2. Kings 11. 17. Contrarie to this is, their best care to be most exquisite in the latter, & wholly negligent in the former, which is the chiefeft. So that their administration of housholde matters, is altogether ciuill, not religious.

For the familie, the duetie which regardeth them is to keepe them in subiection, for the performance of all dueties of holines and religion, and for the diligent performance of those workes and laboures, which are fitte for euey one.

1. Tim. 3. 4. Which may gouerne well his house, which may keepe his children in subiection with all honestie. 1. Tim. If any be vnblameable, the Husbando of one Wife, hauinge saythefull children, which are not sclaunders of ryote, eyther stubburne. Psal. 101. 1. I will singe mercie and iudgemente vnto thee, O Lord will I singe. 2 I will marke (in an vpright waye) when thou shalt come vnto mee, I will continuallie walke in the soundnes of my minde, in the middest of myne house. 3 I will not sette before myne eyes a wicked thinge: I haue hated the workes of them that decline, it shall not cleaue vnto mee. 4 A frowarde minde shall departe from mee: I will not acknowledge euill. 5 The tongue that priuely hurteth his neighbour, I will cut out: him that is proud in his eyes, and swelling in his minde, I shall not bee able to suffer. 6 Mine eyes shall wayte vpon the saythfull of the lande, that they maye abide with mee: Hee that walketh in the sounde waye, shall minister vnto mee. 8 The deceiptfull shall not dwell within myne house: Hee that telleth lyes, shall not be establisshed before mine eyes.

Nowe for the performance of this generall duetie, two sortes are required:

which are } Such as where they must commonlie
 } goe before them and direct them.
 } Suche as they muste performe vnto
 } them.

Gene. 35. 2. Wherefore Iacob gaue commandement vnto his familie, and to all that were with him; Put awaye the goddes of the
of the

The order of Householde.

of the straunge people, which are amongst you, and cleanse your selues, chaunginge your garmentes. 3 Afterwardes arisinge led vs ascende to Bethel, that there I maye make an Altar to that stronge GOD, which hearde mee in the daye of my distresse, and was presente with mee in the waye wherein I wente. 4 Which when they had giuen vnto Iacob all the goddes of the straunge people which were in their handes, and the earringes which were in their eares: Iacob hidde them vnder that Oke which is besides Shechem.

Where we see that both Iacob doeth both instruct them what to doe, and in the doing of these thinges directeth them.

Such as wherein they must onely goe before them and direct them, are those which onely ought to bee done iointly of the whole familie, and then the Superiours must be there the chiefe directours of them: otherwise whē they are absent, they must cause them to be done: as in prayer before & after their labour, in thanke giuing before & after meale. Iames 5. 13. Is any amongst you sicke in minde? Let him praye. Is anie man chearefull? let him singe. Psal. 127. Vnlesse the Lorde builde the house, their labour is but losse that builde it: Vnlesse the Lorde keepe the Citie, the keeper is diligent in wayne. 2 Let them be in wayne vnto you, which rise betimes, which sitte downe slowelie, which are fedde with the meate of sorrowes, so he giueth sleepe to his beloued. Psal. 55. 17. In the eueninge and morning, and at none dayes will I meditate and make a noyse, untill hee hath harde my voyce. 1. Tim. 4. 4. For what soeuer God hath created is good, neither is anything to bee refused if it be taken with thankesgiuinge. Luke 22. 17. And hee tooke the cuppe, and when hee had giuen thanks hee sayde, Take this and denide it amongst you. So Abrahams seruauent sayd, Gen. 24. 12. O Lord God of my maister Abraham, cause I beseeche thee, that it come vnto mee this day, and exercise this goodnes towards my maister Abraham. 48 And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my maister Abraham, because hee had brought mee by the right way, so take my maisters brother daughter for his Sonne. And

The order of Housholde.

And vppon anie great iudgement on the familie, Church, or common wealth, to direct them in fastinges and prayers, with readings, meditations, and vse of the worde, as may serue to giue especiall cause of humbling, and especiall cause of comfort fitte for that worke. Hest. 4. 16. Goe gather together all the Iewes which are at Susis, and faste for mee, and neyther eate nor drinke these three dayes, night nor daye: I likewise and my maydes will faste, so at length I will goe in to the King, which is not according to the commaundement: and when I shall perishe, I will perishe. Nehem. 1. 4. And it came to passe when I hearde these words, I sate dowayne and wepte, and mourned certayne dayes, in which I fasted and prayed before the God of heauen. 5 And I said, I beseeche thee O Lord God of heauen, most stronge God, greatest, and chiefly to be feared, Keeping couenaunt and mercie to them that loue him and keepe his commaundements. 6 Lett thine care be attentive, and thine eyes bee open to hearken to the which I pray before thee at this time day and night for the Israelites thy seruantes, And I confesse the sinnes of the Israelites wherewith we haue sinned against thee, I also and the house of my fathers haue sinned, &c. For as it is their duetie in their owne priuate faste to doe this by them selues, so to directe others in the same, when they doe it with them. Contrarie to this is the vnchristian prophaneenes in such cases. Also the vnchristian shamefastnes of some, and common negligence in others in these dueties.

Such as they must performe } Of instruction.
vnto them are duties } Reforming.

Pro. 13. 24. Hee which keepeth backe his rodde, hateth his soune, but hee which loueth him, doeth giue him instructions betimes. Pro. 15. 32. He which withdraweth him selfe from instruction, despiseth his soule, but he that harkeneth vnto rebuke possesseth his soule.

The dueties of instruction are, that by a familiar and most playne maner of teaching, they may growe in the knowledge of that trueth which is accordinge to godlines, Gene. 18. 19. When as I haue knowen him, should

The order of 'Housholde.

shoulde I not reueale it, for this cause that hee may commaunde his children and housholde after him, that they may keepe the way of the Lorde by exercisinge righteousness and iudgement, and that the Lorde may performe vnto Abraham that which hee hath promised vnto him. Gene. 14. 14. When Abraham had heard that his kinsman was taken, he armed his men, instructed 318. hand followeth them vnto Dan. Deut. 20. 21.

They are for { Continuall daily instruction.
That which respecteth the publike ministerie.

Exo. 12. 25. 26. Let it be therefore, whē ye shall come into the Lande which the Lorde shall giue vnto you as hee hath sayde, and shall obserue this worshippe. Let it bee (I saye) when your children aske you: What signified this worship vnto you? that yee saye: It is the Sacrifice the Passouer of the Lorde, who passinge by the houses of the children of Israel, in Egypt, when hee slew the Egyptians, hee deliuered our families. Exod. 13. 14. And let it bee when thy sonne shall aske thee hereafter sayinge, What meaneth this? that thou saye vnto him: With a stronge hande hath the Lorde brought vs out of Egypt out of the house of seruantes. For it came to passe when Parho shewed himselfe cruell in letting vs goe, that the Lorde slew euery firste borne of men, vnto the firste borne of beastes, Therefore I kill vnto the Lorde the males of all that open the wombs: but euery firste borne of my children I redeeme.

Duties for daylie instruction, are { Instruction out of the Scriptures.
Instruction drawn from Gods workes.

Psalm. 87. 1. Receyue with your eares (my people) my doctrine, incline your eare vnto the wordes of my mouth. 2 I will open my mouth in a parable, I will powre forth hidde thinges, which HAVE BIN OF OLDE Tyme. 3 Which wee haue heard and knownen, as our Elders haue tolde vnto vs. 4 Wee will not hide it from their children, the after generation. 5 Being about to declare the prayeses of the Lorde, his might, and his wonders whiche hee had done.

The order of Housholde.

For he hath set a testimonie in Labhakob, and put a lawe in Israell: which he commaunded our Elders to make knowne to their children. 6 That the after generation, the sonnes which shoulde be borne, rising vpp, might declare it to their sonnes. 7 And they may set their hope on God, nor might forget the workes of the strong God, but keepe his commandements. 8 Nor that they be not as their Elders, a stubborne and rebellious generation: a generation which hath not prepared their minde, and whose spirit was not constant towards the stronge God.

Instruction out of the Scripture, is by the daily reading of the same with them, both to make them acquainted with the course of them, so that they maye marke the same for their better profiting, by the allegations of the publike ministerie, and also to referre those thinges which are playne and easie, or whiche they haue learned from the publike ministerie, vnto such plaine instruction, as they instructed, may vnderstande and knowe, how to bring it in vse. 2. Tim. 3. 15. Thou hast knowne the Scriptures from a childe: which can not be spoken of a through knowledge, no not such as belongeth to the olde men, who should bee sounde in faith: much lesse such as belongeth to a Minister, but such as this, in being made acquainted with it, & caused to marke as hee was able, the course of it, and to learne for vse and practise, such as his parentes were able to note vnto him, and hee fitte to receyue by daily practise. Deutero. 6. 6. And let these wordes which I commaunde thee this day, be in thy harte. 7 And put them pearcinglie into thy children, and speake of them, when thou sittest at thine house, when thou walkest by any way, when thou liest downe, and when thou risest vpp. 8 Also buylde them for a signe vpon thine hands, and let them be for frontetters betweene thine eyes. 9 Brieflie, write them on the postes of thine house, and on thy gates.

Contrarie to this is, first that they are vterly negligent and ignorant howe they should doe this. Then that some presume aboue this rule, and goe beyonde their calling: and especially that their housholde is
not

The order of Household.

not trained by this meanes, nor made fitte for the publike ministerie, and to amende their liues by such christian exercises.

Instruction drawn from Gods workes is, by applying the workes of God paste or present, to moue them the better to confidence, and trust in God, by workes of his mercie: to feare to offende G O D, by workes of his iustice, and so to sowe the very seede of true religion and good conscience in them. Gene. 18 19. *When as I haue knowen him, should I not reuelia it? for this cause that he may commaunde his children and household after him, that they keepe the way of the Lorde by exercising iustice and iudgement, that the Lorde may performe vnto Abraham that which he hath promised vnto him.*

The duetie which respecteth the publike ministry,

Double, { First concerning the obteyning of it.
 { The seconde concerning the vse of it.

First concerning the obteyning of it, they must (if it be possible) in their place & calling adioyne them to a set ministerie, if not, to bestowe at least the Sabbath dayes, yea other also, in seeking to the Ministers and Prophetes of God, to heare the worde of God. This is manifest, first, Because we must first seeke the kingdom of God, whereof this is a parte, Esa. 32. 1. *Beholde a King shall rule iustlie, and excellent ones shall gouerne according to the rule, the eyes of them who see shall not wink, but the eares of them who heare, shall hearken: the minde of the hastie shall vnderstande knowledge, and the tongue of the stutier, shall readily speake shining things,* Obad. 21. *When Sauours, to wit, ministers of the doctrine of saluation shall ascende in the mountayne of the Lord to iudge the mountayne of Esau, the kingdom shall be to the Lorde.* Also, diuers administrations but one Lorde. 1 Cor. 12. *We are the Embassadors of Christe, to beseeche you to be reconciled.* 2. Corin. 5. Secondly, it is the ordinarie meanes to begette and nourish faith in vs. *Howe can they beleue except they heare: howe can they heare without a Preacher: howe can he preache without he bee sent?* Rom. 10. *He hath giuen Pastors, and Doctors, for the gathering together*

The order of Householde.

together of the Church the worke of the ministrie, and building them up to a perfect age in Christ, that they be not as children waivering & caried about with every winde of doctrine. Eph. 4. Attende to readinge, exhortatio and doctrine, in these continue, in these things be for in so doing thou shalt save thy self & others.

¶ Tim. 4. Secondly because it is the greatest blessing to have it, and the greatest plague to wante it. Ier. 23. having threatned the that they feede not the people, he saith after, I will gather the rest of my sheepe out of all the lande whither I had driven them, and I will bring them hacke vnto their shepecotes, where they shall multiplie and increase, and I will set ouer them Pastors, which shall feede them: so that they shall feare no more, nor shalbe wanting, sayth the Lord. Iere. 3. I will bring you to Syon, where I will giue you Pastors after my heart, who shall feede you with knowledge and vnderstanding. GOD wil giue you in deed the bread of afflictio & water of oppression, but none of thy Teachers shalbe shu up any more in a corner, but thy eyes shall see thy teachers, and thy eares shall heare a voyce behinde vs saying: Here is the way, walke in it. Esa. 30. 20. A famine not of bread, nor a thirst of water, but of hearinge the worde of the Lorde, &c. Amos Chapter 8. 23. Mat. 9. But when he sawe the multitude he had compassion on them, because they were dispersed and scattred abroade as sheepe hauing no shepheard. Then he saide, Surely the harvest is great, but the labourers fewe, &c. Which sheweth howe miserable they are which wante this benefite. It alloweth also this duetie of seekinge. 2. King. 4. 22. And he said, wherfore wilt thou goe to him (meaning the Prophete) to day? It is neither newe Moone nor Sabbath day. Whiche sheweth that in the scarcitie of the preachinge ministrie, they went on those dayes to the Prophetes to heare the worde of God. The seconde duetie is to cause them to doe that which is commaunded them in the thirde Commaund, to that purpose. Whiche although it be not proper to this place, yet for the simpler sorte, it is thus set downe. Firste, to prepare them selues to the peaching of the worde by consideration of Gods ordinance and promise, and their

The order of Householde:

corruption: so that laying aside all superfluitie of euil, that they may with meekenes receyue the word. Iam. 1. 17. Luke 8. 18. Take heede therefore howe ye heare: For whosoener hath, it shalbe giuen vnto him, and who so hath not, euen that which he seemeth to haue, shalbe taken from him. And for the Sacramentes, to consider Gods institution, their ministerie, his mercie in Christ, their faith, their repentance, and their wantes: and so seekinge the assurance of grace, of reconciliation and comforte, to come vnto the table of the Lorde, 1. Cor. 11. 28. But let euery one proue him selfe, and so let him eate of that breade, and drinke of that cup. Esa. 1. 16. Washe your selues, purifie your selues, put away the wickednes of your actions, and cease to doe euill before mine eyes. Esa. 66. 2. But vpon him doo I looke that is poore and contrite in spirit, & trebleth as my words. Mat. 5. 23. Therefore if thou hast brought thy gift to the altar, & there remembrest that thy brother hath ought against thee. 24. Leave there thy gifte before the altar, and goe thy wayes: First be reconciled to thy brother, and then come and offer thy gifte.

Secondlie, in the works them selues, with reuerence and vnderstanding to heare and receyue the worde, to be touched according to the matter, and with ioye and assurance of faith, receyue solace and increase of grace by the right vse of the Sacraments, and after to call to minde and trie by the scripture things deliuered, and so hold fast the good, & to applie the comfort of the Sacramentes vnto all temptations afterward. Psa. 78. 1. Heare my doctrine, O my people, incline thine eare to the words of my mouth. Neh. 8. 9. After Nehemiah said (to wit the kings Embassador) and Ezra the Priest & Scribe, and the Levites teaching the people, vnto all the people: This is the day sanctified vnto the Lord your God, mourne not, neither weepe (for all the people wept when they heard the words of the Law). 1. The. 1. 5. Because our gospel abode with you, not in speech only but also in power: both in the holy Ghost as also with much sure perswasion, as ye haue known what manner of men we haue bin amongst you for your sakes. Ma. 26. And when they had songe a Psalme, they went out into the mount Oliuet. 1. The. 5. Quench not the spirit. Sett not light by preaching. Trye all things. Hold faste that which is good,

The order of Howsholde.

For obedience of life it behoueth them to teach them, call on them, and see them doe this which they learne, that the publike ministerie and priuate vse of the worde be not contemned, neglected, vnprofitable vnto them, and so God prouoked not onely against their familie, but also the Church of whiche they are. Contrarie to this is, that men both themselves and their families, goe to the publike ministerie, as to a common matter, let it fall after to the ground, without anie looking into the cerrytaine of doctrine, the power & practise of it: and some with the ministerie of the worde, becommen worse, both they and their howsholde, then those which neuer harde it. Exod. 13. 8. And declare vnto thy sonne in that day, sayinge: For this hath the Lorde done these thinges vnto me, when I wente out of Egipte. So shall it be vnto thee for a signe vpon thine hande, and for a monument betweene thine eyes, that the Doctrine of the Lorde may bee in thy mouth: to witt, that the Lorde with a stronge hande brought thee out of Egipte. Which with the reste of the Lawe sheweth, that at those times this must be done, and that so thoroughly, that this worke by this meanes, may bee a liuelie signe, and the doctrine be so vnderstood, that it may more fruitfullie and liuely bee communicated by conference one to another. Also Actes chap. 10. 24. And the other day after, they entred into Cesarea. And Cornelius wayted for them, hauinge gathered together his kinsmen and speciall friendes. Nehe. 8. 12. And all the people came to eate & to drinke, and to sende porcions, & to make great ioye, because they vnderstood those words which they had made knowne vnto them. 1. King. 13. 31. And it came to passe after they had buried him, that he gaue commaundement vnto his sonnes, sayinge: When I shalbe dead, burie me likewise in this sepulchre, in the which that man of God is buried: place my bones besides his bones. 32 For surelie the things which he hath foretolded by the word of the Lord, against the altar which is in Bethel, and against all the highe places which are in the Citie of Schomron, shall come to passe. Iob the first chap. v. 5. After it came to passe, whi
they

The order of Householde:

they had finished the dayes of the banquet, that iob sent and sanctified them, & rising earlie, he offered a sacrifice accordinge to the number of them all. For Iob sayde, Peraduenture my sonnes haue sinned, or cursed God in their harte. So iob did eury of those dayes. Which sheweth, hee called on them to do their dueties, in sanctifying them selues and their families, and preparing them according to the manner prescribed.

The dueties in reforming, are those dueties whereby they must labour to reforme eury thinge amisse, which is espied for Gods glorie and their good, and least it creepe further. Contrarie to this is, that manie corruptions are not accounted of, that they are winked at.

Iob. 1. 5. Psal. 101. 3. 4. 5 I will not set before mine eyes a wicked thinge, I hate the workes of those that decline, it shall not cleaue vnto mee. A frowarde minde shall departe from mee: I will not acknowledge euill. That tongue that prouoie hurteth his neighbour, I will cutte out: Him that is proude in looke, and swelling in minde, I can not suffer.

The rule of this must be the meaning of the tenne commaundementes, whiche because it is necessarie for the simple, though not so proper for this place, it is brieflie set downe. They shall suffer none in their house vnreformed: which (A) eyther in iudgement is knowen to erre from the trueth of the worde of God, or in manners, from the practise of the same. But if any (B) delight in the ignorance of God, bee carelesse to approue him selfe as one that (C) wholie dependeth on him, loueth him, feareth him, beleeueth him, reuerenceth him, laboureth to approue all his wayes before him. (D) If any be giuen to Idolatrie, superstition, &c. and careth not in eury parte of the worship of God, to followe his reuealed will: or if in the partes commaunded, hee appeare negligent and colde. (E) Or to put them to anie other vse then is commaunded, or be giuen to images, superstitious monumentes, customes, occasions, or such

A Phil. 1. 5
Io.
col. 1. 10. 1
E Command.
Ier. 9. 24.
C Deut. 6.
5. 12. 13.
Heb. 11. 2.
Ger. 17. 1
D Command.
Deu. 12. 1
32. 32.
Esa. 29. 1
14.
Mat. 15.
Col. 2. 2
Psal. 11
Psal. 36.
Act. 2. 43.
E Ioh. 4. 2
2. Tim. 18
Act. 10. 2
and 14.
Exo. 32. 2
Rom. 1. 2
Hos. 2. 17
Esa. 30. 2

The order of Householde.

like. If any dishonour the name of God eyther (F) in the vnreuerent vsing, or abusing, or peruertinge and not vsing with that preparation before, feeling at the present time, and fruite after which is prescribed, his titles, (G) wordes, (H) Sacraments, (I) workes. And if any (K) prophane his Sabboth by vaine pastimes, going to playes, or giue (L) not him selfe to the exercises appointed on that day, out of the worde: (M) If any neglect especiall dueties towards their equals, superiour or inferiour in yeares, giftes, authoritie, as Maisters, Parentes, Magistrates, Ministers, seruants, children, or people. If any declare not a conscience to flee (N) euill, anger, malice, contention, quareling, fightinge, or any hurting of the person of a man, eyther in soule or bodie: not being carefull to succour the same according to his calling. (O) If any be founde vnchaste in bodie, wordes, countenance or gesture, vntemperate in dyet, in apparell dissolute, not caring to mainteyne the contrarie holines in him selfe & others. (P) If any care not for the goods of another man, but by falsehoode, flatterie, oppref- sion, &c. diminishe the same. (Q) If he be negligent in increasing of his owne by honest and lawful mea- nes: if he mispende it in cardes, dice, gaminge, &c. [R] If any care not to maintayne the good name of others, but be giuen vnto vnneccessarie blasing of o- ther mens infirmities, by lying, slaunderinge, backe- biting, taunting, &c. (S) If any shewe him selfe care- lesse to restrayne the motions and entisementes vnto sinne, and the lustes of the same. Then they shall vse the meanes following to redresse them.

P Comma. 3
Mat. 1. 34.
Iam. 1. 12.
1 Aa. 9. 13
1 Gen. 4. 26
Mal. 1. 11. 12
Dan. 5. 22
Deut. 29. 2.
presp. 7
2. Chr. 24. 2
Eccle. 5. 1.
Gen. 24. 3.
Luc. 8. 18.
Eccle. 4. 17.
1. Cor. 11. 28
Feeling)
1. Chro. 24.
2.
1. Crem. 4. 2.
The. 2. 13
1. C. 8. 9.
1. (uire)
1. 6. 16.
1. The. 5. 20
Aa. 17. 11.
1. 51. 8.
1 Comma. 4
1. 58. 13.
1. 8. 3.
1 Comma. 3
Mark. 7. 10.
1. 13. 7.
1. 1. 31.
1. 2.
1. Tim. 5. 8.
1. 10.
1. 2.
1. 32. 6.
1. 13. 6.
1. 10 & 13. 1
1. 1. 4. 10. Col. 3. 22. 1. The. 5. 12. 1. Par. 3. 1. 2. 1. Tim. 5. 19
1. 1. 3. N. Commandement. 6. Mat. 5. 21. 22. Leuit. 19. 17. Exod. 21. 29.
1. 1. 8. Exod. 22. 14. 15. 1. The. 4. 6. Q Ephs. 4. 28. Pro. 28. 19. A Com-
mandement. 9. Psalm. 15. 3. Tit. 3. 2. 3. 1. Cor. 13. 4. Pro. 23. 13. Iam. 1. 23.
1. 1. 10. Gal. 5. 24. Rom. 7. 7.

The order of Householde.

The duties which are
to be applied to this
rule, are these:

Those which they must
doe by themselves.
Those which they must
procure to be done by
others.

*Iam. 5. 15. And the prayer of sayth shall save the sicke, and
the Lord shall raise him up: and if he haue committed sinne,
they shall be forgiven him. As this must be done for him in
sicknes, so in health: and as in this cause so in any o-
ther of the like nature.*

The duties they must doe
by themselves, must haue
two properties,

They must bee done
with wisdom fit
for those duties.
Paciencie fitte.

Wisdom is that the causes may be thoroughly sifted,
and soundly reprov'd out of the worde of God. Ac-
cording vnto this wisdom also, vntill a fitter oc-
casion, this dutie may be let passe, and with keeping
the authoritie of the chiefe of the familie bee winked
at for a time. *Eccles. 7. 23. Applye not thy minde vnto all the
wordes that are spoken, seeing thou oughtest not to heare they ser-
uaunt cursing thee 14. For also may times thy minde is prauie,
that thou hast cursed others. Pro. 20. 21. He which bringeth up
his seruaunt delicately, shall in the end be deprived of his childre.*

Paciencie fitte for it is, with keepinge the authoritie
of the chiefe of the familie, to heare what can bee al-
ledged, and by equitie also to allowe or disallowe the
same. Contrarie to which is, hastines without discre-
tion and making the matter playne, that the consci-
ence may be touched for the faulte. Also pride not to
heare any excuse or defence deliuered in dutie, sub-
mission & obedience of childe or seruaunt. Finallie,
bitternes, which may prouoke wrath rather thō cause
amendment. *Colo. 3. 21. Fathers, prouoke not your children
to wrath, least they be discouraged. Iob. 31. 13. If I contemned
the cause of my seruaunt or mine handmayde when they pleade
with mee. 14. For what shoulde I doo, if the strange God
shoulde rise? or if he should visite, what shoulde I answer him?*

Nomb,

The order of Housholde.

Nomb. 22. 26. After the Angell of the Lorde went forward
and stood in a narrow place, where there was no way to de-
cline, eyther to the right hande or to the lefte. 27 And when the
asse seeing the Angell of the Lord God laye downe vnder Baa-
lam, Balaam beinge kindled with wrath, smote the asse with
his staffe. 28 And the Lorde opened the mouth of the asse, whi-
che saide vnto Baalam: What haue I done vnto thee, that thou
hast smitten mee now three times? Baalam sayde vnto the asse,
because thou hast macked me. I would there were a sword in
mine hande, for euē now would I kill thee. Ephe. 6. And ye
Masters, doe the same things towardes thē, letting passe threat-
nings, knowing also that your maister is in heauen, neyther that
there is respect of persons with him.

And these are the properties of those duties,

The divers sortes are, { Rebuke.
Correction.

Prouer. 22. 15. The foolishnes which is bounde vnto the heart of a childe, the rodde of instruction will remooue farre from him. Prou. 23. 13. Withdrawe not correction from thy sonne, when as thou shalt strike him with the rodde, hee shall not dye thereof. 14. Strike him with the rodde, and thou shalt deliuer his soule from the graue. Prou. 20. 30. Horsecornes are for the euil man, blowes, woundes and stripes, pearcinge through the inner partes of the bellie. Prou. 29. 15. The rodde and rebuke giueth wisdome, but the childe let alone to him selfe, shameth his mother.

Rebuke is a sharpe admonition to take heede of the euill reproofed aright, as is gathered out of that before.

Correction is when with a sharpe rebuke of instruction, punishment is inflicted or layde vppon the offendour, according to their discretion: consideration being had of the faulte and all circumstances of the same. Yet if this at any time for some causes be omitted, a greater is to be threatened and performed, when they shall nexte deserue the same. **PROV. 19.19.** *Be thou great in the seruencie of anger, in forgiving the faulte, saying, That if thou shalt deliuer him, thou wilt further* **punish**

The order of Householde.

punishe him afterwards. Contrarie to this is, too much lenitie, also immoderate correction. Prou. 29. 15. The rodde and rebuke giueth wisdom, but a sonne permitted to him selfe, shameth his mother. Prou. 29. 17. Chastise thy childe, and he shall bring thee rest, he shall delight thy soule. Prou. 29. 19. A seruaunt is not chastised with wordes, &c.

That which they must procure to be done by other is, that when the former meanes will not serue, they doe according to S. Iames his rule, sende for the Elders of the Church, that they may by newe admonitions, rebukes, and censures of the Church, drawe them to repentance: and if that serue not, to bringe them to the Magistrate, and so (those whiche they may) to discharge them from the familie, vnlesse they amende: and those which they may not, to keepe them in such order, till God or the common wealch cutt them off. Iames 5. 15. And the prayer of the sayth shall saue the sick: and the Lord shall raise him up: and if he haue committed sinnes, they shall be forgiven him. Mat. 18. 16. But if he shall not heare thee, take yet with thee one or two, that of the mouth of two or three witnesses, the whole matter may be confirmed. Deut. 21. 18. If any man shall haue a stubburne and rebellious sonne, whiche hearkeneth not vnto the voyce of his Father, nor to the voyce of his mother, although they haue chastised him, yet he hearkeneth not vnto them: 19. At length his Father and his mother taking him, lette them bringe him to the Elders of their Citie, and to the gate of their place: 20. And let them saye vnto the Elders of their Citie: This our sonne is stubburne and rebellious, hee hearkeneth not vnto our voyce, he is a ryotous person and a drunkarde. 21. Then lett all the Citizens ouerwhelme him with stones, that he may die, and take away that euill out of the midst of thee, that all the Israhelites may heare and feare. Psal. 101. 7. He that worketh deceipts, shall not dwell within myne house: he that speaketh lies shall not be establisshed before myne eyes.

And hitherto of the firste sorte of dueties concerning Christian holynes in the familie.

The other concerning the things of this life, is con-
ueni-

The order of Householde.

convenientlieto provide the necessarie things of this life as that they haue conuenient cloathing, foode, reaste: and (if on certayne causes need be) recreation. 1 Tim. 5.8. But if any mā provide not for his, and especially those of his house, he hath denied the faith, and is worse then an infidel. Pro. 31.21. Shee feareth not for her familie because of the snowe, for all her familie is cloathed with double cloakes. Prouerb. chap. 12.9. The iuste man regardeth the life of his beaste, but the compassions of the wicked, are the compassions of the cruel.

And then much more the maister must care for the seruantes, that they may haue euen that refreshinge and ease which is meete. And thus much for the general dueties, and of their speciall dueties towards those which shalbe continuallie or ordinarilie vnder their gouernement in the familie.

Nowe followeth the other, which is the intertayning of straungers: whose propertie is, the loue of intertayning of Guestes. 1. Tim. 3.2. Therefore a Bishop must bee vnreprovable, his husbände of one wife, watchinge, sober, modest, giuen too hospitalitie, &c. Hebr. 13.2. Bee not vnmindfull of intertayninge Guestes: for hereby certayne vnawares haue intertayned Angelles. 1. Pet. 4.9. Bee harbours one towards another, without grudging.

The first ducie required of this worke is, a liberal and chearefull ministringe of protection and all things which serue for the necessitie and comfort of this life, as is meete for the abilitie of them which receyue, and the condition of those who are receyued. Gene. 18.2. For when lising vp his eyes he had looked, behold three men stoode before him, whom whilest hee sawe hee runneth to meete them from the doore of the Tente and bowed him selfe to the earth. And hee saide: My Lordes, If nowe I haue founde fauour in thine eyes, passe not I praye thee from thy seruant. 4 Let there nowe bee taken a litle water, and washe your feete, and sitte downe vnder this tree. 5 In the meane time I will take and bringe a morsel of breade, and refresh your harte,

The order of Households.

Afterwarde yee shall goe forwarde, seeinge that for this cause you passe by your seruante : which sayde : Doe so as thou hast spoken. 6 Therefore Abraham goinge hastilie into the Tente vnto Sara, sayde : Make readie at once three measures of corne : Take fine meale, kneade it, and make cakes baked vnder the ashes. 7 But Abraham runninge to the hearde, tooke a sucking calfe, tender and good, and gaue it to a seruante, which made haste to prepare it. 8 Therefore takinge butter and milke, and the calfe which hee had prepared, hee set them before them, who did eate he standinge by them vnder the same tree. Gene. 19. 1. And those two Angels comming vnto Sodome in the eueninge, Lott sate at the gate of Sodome : whom when Lott sawe, he risinge wente to meete them, and bowed himselfe with his face to the ground. 2 And hee sayde : Beholde now my Lordes, turne I praye you into the house of your seruante, and washe your feete, after risinge in the morning, ye shall goe your waye. Which saide : Not so, wee pray thee, for wee can lodge all night in the streetes. 3 But when hee was instant vpon them exceedingly, they turninge vnto him, entred into his house : which made them a banquet, and did bake unleauened breade, and they did eate. 1. Tim. Cap. 5. vers. 10. Beinge decked with a fit testimonie in good workes, if shee haue brought vp her children, if shee haue bin bat berous, if shee hath washed the Saintes feete, if shee haue succoured the afflicted, if shee haue followed euery good worke diligently.

For protop-
tion see a
notable ex-
ample of
Lot, Gen.
19. 2. 3. 4.
5. 6. 7. 8.
And Iudg.
19. 16. 17.
18.

The other is as occasion serueth, mutuallie to edifie one another, by callinge to minde Gods workes, mutuall instructions and exhortations : Also by bringinge them to the publike seruice of GOD, and causinge them to obserue and keepe with them the holy Sabbath, as appeareth by the example aboue mentioned. And Saint Paul vnto the Romanes the firste Chapter and the 10. verse, Alwayes in my prayers beseechinge, that (if by any meanes) at length a prosperous iourneye by the Will of God might be giuen mee to come vnto you,

The order of Houſholde.

¶ For I long to ſee you, that I might impart vnto you a ſpiritual gift, that you may be eſtabliſhed.

Contrarie to this is nigardlines, ſuche as was in Nabal in receyuing of gueſtes. Alſo ſuffering GOD to be diſhonoured, his worde or Sabbath neglected, or any ſuch abuſe to be committed by their gueſtes, and not labour by good meanes to amende them or remove them from the familie.

And hitherto of the chiefe of the familie,
and their duties as are general to all.

Nowe for the moſte parte, the chiefe of the familie are married folke, and ſo in common the gouernours of the houſe. They are called married folkes, becauſe of the bande of Mariage. Mariage is that ioyninge of one man and one woman together by the couenaunt of GOD, that they may be one fleſh, vntill they ende their life. Gene. 2. 24. Therefore ſhall man leaue his Father and his Mother, and cleaue to his wife, and they ſhalbe one fleſhe. Leuit. 18. 18. Take not one woman vnto another to vex her, by vncouering the ſhame of her that is married vpon this in her life. Prouerb. 2. 17. Which forſaketh the guide of her youth, and forgetteth the couenaunt of her God. Mala. 2. 14. But you ſaye, Wherefore? Becauſe the Lorde hath witneſſed betwene thee and the wife of thy youth, againſt whom thou doſt unfaithfullie: yet ſhee is thy companion and wife couenaunted vnto thee. 1. Cor 7. 30. The wife is bounde by the lawe as long as her huſbande liueth, but if her huſbande be dead, ſhee is free to marrie vnto whom ſhee wil, onely in the Lorde. Rom. 7. 1. Knowe ye not Brethren (for I ſpeake to them that knowe the Lawe) that the lawe doeth beare rule over a man as long as he liueth? 2 For the woman being ſubiect vnto the man beinge aliue, is bounde by the Lawe: but if her Huſbande be dead, ſhe is delivered from the lawe of the man. 3 Therefore whyleſt the man liueth, ſhe ſhalbe called an adultereſſe, if ſhee become another mans: but if her huſbande be dead, ſhee is free from the lawe, that ſhe is not an adultereſſe, though ſhe become another mans.

To

The order of Housholde.

To be one fleſhe, by a parte put for the whole, is that moſt neare and holy ſocietie with the power and uſe of the bodies one of another in puritie, whereby the man in an eſpeciall manner is become the heade of the wife, and the wife another helpe vnto the huſbande likewiſe. Gene. 2. 18. And the Lorde ſayde: It is not good that man ſhould bee alone, I will make him an helpe meete for him. Prouerb. 2. 17. Which forſaketh the guyde of her youth, and forgetteth the couenants of her G O D. Mat. 19. 6. Therefore they are no more two but one fleſhe: that therefore which God hath ioyned together, let no man ſeparate. Ephe. 5. 31. Therefore ſhall man leaue Father and Mother, & ſhall be ioyned to his wife, and they which were two ſhall become one fleſhe.

Therefore in the whole
gouernement of the
familie,

{ The huſbande is the
chief or foregouernour.
The wife is a fellows
helper.

To be a foregouernour is in the whole adminiſtration of houſholde gouernement to bee ouer all perſons and matters in the houſe, and euen the wife. 1. Tim. 3. 5. For if any man knoweth not howe to gouerne his owne houſe, howe ſhall he care for the Church of God? And to looke as the chiefe honour, to all reuenues and the eſtate of the good thinges of this life, eſpecially to care for the keeping and increaſing of it. Diligently knowe the eſtate of thy heardeſ, &c. Pro. 27. 23.

To be a fellowe-helper, is to yeelde helpe to her huſbande, eſpecially at home, in all the matters of the familie. 1. Tim. 5. 14. I will therefore that the yonger women marie, and bring forth children, and gouerne the houſe, and giue no occaſion vnto the aduerſarie to ſpeake euill. Tit. 2. 5. That they bee temperate, pure, rarying at home, good, ſubiects to their huſbandes, leaſt that the worde of God bee blaſphemed Iudg. 5. 24. Bleſſed be Iahel the wife of Chebar the Kenite before all women. Lett her bee bleſſed before the women which abide in tentes.

Pro,

The order of Householde.

Pro. 31. 10. Who shall finde a woman of strength, seeing her price farre exceedeth the Carbuncles. 12 Shee doeth him good and not euill all the dayes of her life. Gene. 18. 6. Therefore Abraham goinge hastilie into the tente vnto Sarah, saide: Make ready at once, three measures of corne, take fine meale, kneade it and make kakes breade vnder the ashes. 7 And Abraham running vnto the hearde, tooke a sucking calfe tender and good, and gaue it vnto a seruant, which made haste to dresse it. 8 Then taking butter and milke, and the Calfe which hee had prepared, he set them before them, which did eate, he standing by them vnder the tree.

Contrarie to which is, that we keepe not the authoritie and chiefedome in all matters, that women vsurpe any parte of it: that they be giuen to gadding and to meddle with matters not fitte for their labor and trauell. 1. Tim. 5. 13. *They will goe from house to house &c.* Pro. 7. 11. *Her feete dwell not in the house.*

The duties of married folke in
the familie are of two fortes,

}

Firste mutu-
all,
Then towards
others.

Prouerb. 31. 12. 15. Who shall finde a stronge woman, when as her price exceedeth the Carbuncles? And rising whilest it is yet night, shee giueth foode to her house, and a taske vnto her maydes.

Mutuall duties are those wich are to bee performed one to another of them.

They are } Common to both.
 } Proper to eache.

Exo. 21. 10. If he shal take another vnto himself, let him not diminishe her foode, her clothing, and beneuolence due vnto her. Tit. 2. 3. Likewise vnto the olde women, that they weare such apparell as may become holynes, not flaunderers, nor giuen to much wine, but teachers of honest thinges. 4 That they may make the yonge women wise, that they may loue their husbandes and children. 5 That they may be temperate, chaste, taryinge

The order of Householde.

at home, good, subiect to their husbandes, that the word of God be not blasphemed.

Common to both is that which both owe to eche other,	} and it is }	Dwelling together. Mutuall good pro- ceedinges from thence.
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The 1. Epist. to the Cor. 7. 12. If any brother haue an unbeleening wife, and she be contente to dwell with him, let him not forsake her. 13 And the wife which hath an unbeleening husband, which is contente to dwell with her, let her not forsake him.

Dwelling together is to be ordinarilie in a dwelling place for the better performance of eche other mutuall dueties. Mat. 1. 18. For when his mother Marie was betrothed to Ioseph, before they came together, shee was founde with childe by the holy Ghost. 1. Cor. 7. 10. And to the married I commaunde, not I but the Lorde: Let not the wife separate her selfe from her husbande. But to the remnant I say, and not the Lorde, if any brother haue an unbeleening wife, and she be contente to dwell with him, let him not forsake her. 13 And the wife which hath an unbeleening husbande, whiche is content to dwell with her, let her not forsake him. 1. Pet. 3. 7. Likewise let the men dwell together as becometh them that haue knowledge, giuing honour vnto the womans vessell, as to the weaker, that when as ye be heires ioyntly of the grace of life, your prayers be not interrupted Ruth 4. 11. Vnto whom all the people which were in the gate, and the Elders sayde: We are witnesses, The Lord make this woman which shall come into thine house, like vnto Rachel and Leah, whiche both did buyld the house of Israel, and get thou the riches of Ephrata, and let the name of Bethlehem be renowned. 32 Let thine house be as the house of Peretz whom Thamar bare vnto Iehuda, of that seede which the Lord shall giue thee of this mayde.

Yet the Scripture alloweth vppon necessarie occasion of warfare seruiceto the comon wealth, church, or necessarie affaires of their owne, sometimes a long absence. Deut. 20. 7. What man soener hath espoused a wife, and yet hath not married her, let him goe and returne to

The order of Householde.

his house, that he dye not in this battell, and another man marie her. 8 And let the Gouvernours proceede further to speake vnto the people: What man is he that is soft, & fearefull in heart, let him departe and returne to his house, that hee make not the heartes of his brethren to melt as doeth his harte. 9 Then when the Gouvernours shall cease to speake vnto the people, they shall make Princes of the bandes of warre, in the heades of the people. 2. Samu. 11. 11. And Vriah saide vnto David: The Arke and Iſraell and Iehuda, abide in Tentes, and Ioaſ my Lord and the seruantes of my Lorde, haue their Tentes in the playnefelde, and should I enter into myne house to eate and drinke, and lie with my wife? As thou liuest and as thy soule liueth, I will not doe this thing. Proverb. 7. 19. For myne Husbände is not at home, he is gone a farre iourney, at the appoynted daye hee will returne agayne.

Contrarie to this is ordinarie abuse and negligence of this duetie, which bringeth manifolde inconueniencies.

The mutuall good proceeding from dwelling together, is that which consisteth in a sweete communicating of the persons and goods, for the mutuall necessitie and consolation one of another. 1. Cor. 7. 3. Let the Husbände giue vnto the wife due beneuolence, and likewise the wife vnto the Husbände. 4 The wife hath not power ouer her owne body but the Husbände: and likewise the Husbände hath not power ouer his owne body, but his wife. 5 Defraude not one another, unlesse it be by consent for a time, that ye may applie your selues to fasting and prayer, and come together agayne, least Satan tempte you for your incontinencie. It is not good for man to be alone, Gen. 2.

Here also must bee considered the partes of this duetie: first, due beneuolence, which is the honourable possession of their vessels in holines one towards another, for auoyding of sinne, bringing forth a seede of God, and the honest and proper delight whiche ought to be betweene the man and the wife. Hebr. 13. 4. Mariage is honourable amonge all men, and the bedde undefiled: but whoremongers and adulterers God shall condemn.

The order of Houſholde:

demne. Mala. 2. 14. And ye ſaye, Wherefore? Becauſe the Lorde hath witneſſed betweene thee and the wife of thy youth, againſt whom thou doeſt unfaithfully, whereas ſhee is thy companion and ioyned in covenant unto thee. Eſa. 62. 4. As when a young man marrieth a virgine, when thy children doe make wines, as in the ioye (I ſaye) of the bridegrome with the bride, ſo ſhall the Lorde reioyce with thee. Gene. 26. 8, And it came to paſſe when they had bin there many dayes, that Abimeleck king of the Philiftims looked by the windowe and ſawpe that beholde Iſaak played with Rebekka his wife, wherefore callinge Iſaak, hee ſaide to him, Surelie beholde ſhe is thy wife.

Prouerb. Chap 5. ver. 18. Let thy fountayne bee bleſſed, and reioyce with the wife of thy youth. 19. Let her bee as the louinge Hinde, and pleaſaunt wilde Goate: let her breafte ſatiſfie thee at all times, and wander in her loue continually. 20 And wherefore ſhouldeſt thou wander my Sonne with a ſtraunge Woman, or embrace the boſome of a ſtraunger?

Contrarie to this is the abuſe of their libertie betweene them ſelues, communicating that whiche is proper to the huſbande to other in whooring, dauncing, vncomelie familiaritie with other.

The ſeconde is their mutuall helpe or labour one towards another, in worde, deede, and communicating of good thinges, for the mutuall nourishing one of another. Ephe. chap. 5. ver. 29. For no man euer hated his owne fleſhe, but nourished and cheriſheth it, as Chriſte alſo doeth the Church. Prouerb. 31. 28. Her children doe riſe, and call her bleſſed, her Huſbande alſo doeth prayſe her, ſaying: Many women haue done ſtoutely, but thou exceedeſt them all.

And theſe are the common dueties of one towards another: the proper doe followe. They are the dueties one of them in ſeueral to another.

They are of the { Huſbande to the wife.
{ Wife to the Huſbande.

Ephe. 5. 33. But alſo you particularlie enerie one ſo loue his wife as him ſelfe, and let the wife feare the huſbande.

The order of Householde.

The proper duties of the husbande are, } A proper care for his wife
 The applyinge of the generall dutie of all mē towards womē to his wife.

1. Pet. 3. 7. Likewise let men dwell together with them, giving honour vnto the womans vessell as vnto the weaker, seeing that ye are heires together of the grace of life, that your prayers be not hindered.

The proper care for the wife is to couer her, that is to prouide all thinges meete for a mate so nearely ioyned in full blessing to him, and thus accordinge to their condition, to giue honour to her as the fittest for him, in heauen and in earth, with a patience couering or bearing of her infirmities. 1. Pet. 3. 7. Eccl. 21. If he shall take another vnto him, let him not diminish her foode, her clothinge and beneuolence due vnto her. Gen. 20. 16. And vnto Sarah he saide, Beholde I haue giuen a thousande Cicles of siluer vnto thy brother: beholde he is the couering of thine eyes amongst all that are with thee. Lett it be known amongst all, and bee thou instructed. Ruth. 3. 9. Vnto whom he saide: What art thou? Which saide, I am Ruth thy handmayde, that thou mayest spreade the wing ouer thine handmaide, because thou art the kinsman. Esa. 4. 1. In that day shall women take holde of one man, saying: We will eate of owne meate, and put on our owne clothes: onely that we may be called by thy name. Take away our reproche.

When Adam had perfectly known the nature & propertie of all beastes, and giuen a fit name to euery one, yet to Adam he found not a fit hepper before him, therefore he must perform this honor to her.

The applyng of the generall dutie of all men in regarde of care towardes his wife, is when in an especiall maner the image of Gods glorie and wisdomē doeth shine in the gouernement of the husbande towardes his wife, and the glorie which God hath in the same, shineth in the honour and glorie which the man in all things taketh from the wife. 1. Cor. 11. 3. I will that ye knowe, that Christe is the head of euery man, and the man the womans head, and God is Christes heade. 7 For the man ought not to couer his heade, because he is the image and glorie of God, but the woman is the glorie of the man. 8 For the man is not of the woman, but the woman of the man, &c.

Coa.

The order of Householde.

Contrarie to this is, not onely when men are vn-discreete, childishe, fonde, lose their authoritie, or keepe it not, but also their hardnes, bitternes, wante of wisedomie in framing them to perfection in obedience.

The proper dueties
of the wife are,

Recompence of her husbandes care.

And the applying of that generall duetie of all women in regard of men, in a peculiar maner to him, whiche is called to haue him that coueringe of her eyes before all men.

The recompence of the husbandes care, is by obeying him in all good thinges, and by her aduise, sweet counsell, labour and trauell, to be a comforte or helpe vnto him. Prouer. 31. 11. *The soule of her husbande doeth trust her, and the spoyle doeth not fayle.* 12 *Shee doeth him good and not euill all the dayes of her life.* 13 *Shee seeketh wooll or flaxe, and maketh it for the pleasure of her husbandes.* 14 *Shee is like to the marchauntes shippes, shee bringeth meate from farre,* 17 *Shee girdeth her loynes with strength, and confirmeth her armes. Shee tasteth her marchandise to bee good, her candle is not put out by night. Shee putteth her handes to the warue, and her handes doe holde the spindle.*

The labour is } Either in matters of this life: or
double, } Christian holines.

Pro. 31. 26. *Shee openeth her mouth with wiselie, and the doctrine of mercie sitteth on her tongue.* 28 *Shee beholdeth the wayes of her familie, and eateth not the bread of slothfulnesse.*

The matters of this } In regard of her familie.
life are, her labor } And her owne worke.

For the familie, she must ouersee all the wayes of them, and both set them worke and taske, and also giue them their meate and other necessaries in due season. Pro. 31. 15. *And rising whyles it is yet night, shee giueth foode to her house, and a taske to her maydes.* 16 *She*

The order of Houſholde.

conſidereth a ſielde, and takeith it: of the fruites of her handes ſhe planteth a vinyard. 17 Shee girdeth her loynes with ſtrength, and confirmeth her armes. 21 Shee is not a ſtraye of her houſholde, becauſe of the ſnowe, for all her houſholde is clothed with double clokes.

Her owne worke is to labour diligentlie, earely & late, in ſomething of profite for the familie, Pro. 31. 13. 14. 15. 17. 19. 22.

Her labour for Chriſtian holines is, to ſee all dueties accompliſhed at the commandement of her huſbande: for which Chriſtian watchefulnes proper to a Miſtreſſe of the houſe, is required euen to be his eyes, ſoote and mouth, when he is away: in eſpying, looking, admoniſhing, rebuking, and alſo giuing almes to the poore. Pro. 31. 20. Shee openeth her palme of her hande vnto the poore, and ſhee ſtretcheth out her handes vnto the needie. 26 She openeth her mouth wiſelie, and the doctrine of mercie is ſet on her tongue.

The ſeconde eſpeciall duetie of the wiſe ſo called by the ſigne of it, is to be an image of the authoritie and wiſedome of her huſbande, in her whole adminiſtration, and ſo to be his glorie and honour: and from a meeke and quiet ſpirit in all her behauiour of wordes, deedes, apparel, countenance, geſture, &c, to ſignifie plainlie ſhee hath feelinge of him in her harte, as of the image of Gods Maieſtic, glorie, and perfection. Gen. 24. 63. (For Iſaak had gone forth to praye in a certayne ſielde in the euening) and when he liſted vpp his eyes and behelde, Beholde the Camels came. 64 Rebekka alſo liſting vp her eyes, when ſhe ſawe Iſaak, ſhe deſcended from the Cammell. 65 For Ribkah ſaying vnto the ſeruauant, who is that man which walketh by that ſielde to meeete vs? The ſeruant answered, It is my Maſter. And ſhee tooke a wayle and couered her ſelfe. Gene. 24. 16. And vnto Sarah he ſaide: Beholde I haue giuen a thouſande Cicles of ſiluer vnto thy brother: beholde he is vnto thee a couering of the eyes amongſt all that are with thee. 1. Pet. 3. 4. Let the hidde man of the heart be vncorrupt, with a meeke and quiet ſpirit, whiche is before God a thing

The order of Householde.

thing much set by. 6 As Sarah obeyed Abraham, calling him Lorde, whose daughters yee are made as long as yee doe well, euen when yee are not terrified with any feare.

Where Sarah speaking of her husbände but in her heart: the Apostle sayeth, she did it as of her Lorde. Contrarie to this is, the pride and vntamed affection of the wife, their vncomelie gestures, their whote and chiding answers towards their husbändes, their ynshamefast or equall like lookes: finally, whatsoeuer is contrarie to the former rules.

And hitherto of the duties whiche are betwene them selues.

Nowe followe the duties towards others.

They are double, { As they are parentes.
As they are maisters and mistresses.

Coloss. 3. 21. Fathers, prouoke not your children to wrath, least they be discouraged. Colos. 4. 1. Ye maisters, giue right and equalitie vnto your seruantes, knowing that you haue a maister in heauen. Tit. 2. 4.

The dutie of parentes must bee performed moderatelie of the Father, with great grauitie and authoritie. Gene. chap. 22. 7. And Isaac speaking vnto Abraham his Father, saide: My Father: which saide: Beholde, here I am my sonne. Then sayde Isaac. Beholde, here is fire and wood, but where is the small beaste for the sacrifice? Vnto whom Abraham sayde: God shall prouide for him selfe a small beaste for the sacrifice, my sonne: when they wente both together. Prouerb, Chap. 4. 3. When I was a sonne with my Father, tender and onely beloued before my mother. 4 Hee teachinge mee, saide vnto mee: Let thy minde holde my wordes, keepe my commandementes and line. 5 Get wisdome, get vnderstanding, forget not, neyther decline from the worde of my mouth.

Of a Mother, with that chearefull easines of a mother which keepeth her authoritie. Pro. 31. 1. The gathering together of the words of Lemuel the king, wherewith his Mother had instructed him. 2 What shall I say my Sonne?

What

The order of Householde.

What thing, O sonne of my wombe? And what, O sonne of my desires? 3 Giue not thy strength vnto women, and to those that worke that Kings may be abolished.

The duties are, { Common to both.
 { Proper to eche.

Common to both from the first conception of children to take care of them, euen to the ende of their liues, as appeareth by the partes following.

The especiall partes of this dutie are these.

Which respecteth { Their tender age.
 { Youth.

Gal. 4. 1. This I say, the heire as long as he is a childe, desereth not from a seruauant, though he be Lorde of all. 2 But is vnder tutors and gounernours until the time appointed of the Father.

The dutie in their tender age, is accordinge to their yeares and abilitie, to nource them vp in discipline fitte for children, & admonitions of the Lord.

Eph. 6. 4. And you Fathers, prouoke not your children to wrath, but bring them vppe in doctrines and admonitions of the Lorde. Pro. 22. 6, Instructe thy childe according to his capacite, yea when he shalbe olde, it shall not departe from him.

Discipline fitte for children is, when by intisementes, allurementes, corrections, &c. fitte for them, they are framed to good. The giuing of the admonitions is, by little and little, by often repetitions, in greatest playnes which may be, to make them vnderstande some chiefe groundes and seedes of religion, of good manners, and behauour towards all, and so to beginne some conscience in them. Esa. 28. 10. When is there shalbe added precepte vnto precepte, precept vnto precepte, line vnto line, line vnto line, here a little, there a litle. 2. Tim. 3. 15. That thou haste learned the holy Scriptures of a childe, which are able to make thee wise vnto saluation, which is in Christ Iesus. Heb. 5. 12. For you which for the time oughte to bee better learned, haue neede to bee taught agayne what are the principles of the worde of God, and yee are become those which haue neede of milke and not of stronge meate. 13

For

The order of Housholde.

For every one that useth milke, is unexpert of the worde of righteousness, for he is a babe. PRO. 20. 11. Let a childe make him selfe knownen in his workes, whether his worke bee pure and right.

Contrarie to this is, to let them haue their will from the beginning, to discourage them by seueritie, to let the common ignorance of the worde to bee rooted in them, and not in this care to frame them to trueth and goodnes, and to prepare them to bee apte to receyue profite from the publike ministerie.

Their duetic towardes them in their youth is, { Eyther in the entrance of their youth.
Or in their ripe age.

Their duetic in the entrance of their youth is, according to their giftes and diuersitie of them, to prepare them vnto some profitable calling in the church by applyinge them vnto it, beating into them the giftes and conscionable vse of the giftes which is required. 1. Chron. 28. 9. Thou also Salomon my sonne, know the God of thy Father, and worship him with an undefiled body, and with a carefull minde, because God doeth searche all hartes, and doeth vnderstande euerie imagination of the thoughtes: if thou shalt seeke him, he will be founde of thee, but if thou shalt forsake him, he will forsake thee for ever. 10 Beholde now, seeing the Lorde hath chosen thee to builde an house for the Sanctuary, be thou stronge and doe it. 11 Then Dauid gaue to Solomon the paterne of the Porche, and of the houses thereof, and the treasure houses thereof, and of the Parlor thereof, and of the inner chambers thereof, and of the place of the mercie Seate.

Prouerb. 3. 1. The gathering together of the wordes of Lemuel the King, wherein his mother had instructed him. 2 What shall I say my Sonne? What thing, O sonne of my wombe? And what, O sonne of my desires? 3 Giue not thy strength vnto women, and to those that worke that Kinges may be abolished.

Here the Church may not be deprived for honor, gayne, or such fleshlie respectes of meeete Ministers.

In their ripe age their duetic is to giue their children that which may helpe them in his life, and also if

The order of Housholde.

if they haue not the gifte of continence, to counsell them to gouerne them vnto a fitt and religious wife, such as is fitt for the dueties aforenamed.

2. Cor. 12. 14. For I seeke not yours but you : For children ought not to gather treasures for their parentes, but the parentes for the children. Gen. 24. 2. Put thine hande vnder my thighe, 3 That I may binde thee with an othe by the Lorde God of Heauen, and the God of the earth, that thou wilt not take a wife vnto my sonne of the daughters of the Cananites amongst whom I dwell. 3 But that thou wilt goe vnto my countrey, and to my kindred, and take a wife vnto my sonne Izhak. Ruth. 3. 1. Afterwarde Naomi her mother in lawe saith vnto her: Should I not seeke reste vnto thee, that it might bee well with thee? So 1. Co. 7. 36. If any man thinke that it is unconcomlie for his virgine if she passe the flower of her age, and neede so require, let him doe what he will, he sinneth not. let the be married,

Contrarie to this is the neglecte of their life to come, to make matches onely for carnall respectes, suffering them to liue wantonlie and vncleanlie, and not seeking the remedie appointed.

The proper dueties of both is commonly rewardedes them in their infancie.

The Fathers duetie is with all conuenient speede that may bee, accordinge to the assemblie of the Congregation, to presente the Childe for the firste Sacrament, and there to giue a name in the mother tongue, which may haue some godly signification, fitt for that worke.

Contrarie to this is, differringe of that worke, for trifles or vnmeet causes, a giuinge of a name in an other tongue, a prophane name. Gen. 25. 25. And the firste came forth rough, being all ouer as an hearie gowne, and they called his name Esau. 26 Afterwardes his brother came forth, whose hande helde the heele of Esau, therefore euery one called his name Iacob. Luke chap. 1. ver. 59 And it was so on the eyght daye, they came to circumsise the babe, and called him Zacharias, after the name of his Father. 62. Then they made signes to his Father, howe hee would

The order of Householde.

Would haue him called. 63 So he asked for writing Tables, and wrote saying, His name is Iohn, and they married all. Gene. 4. 25. And after Adam knewe his wife, which brought forth a sonne, and called his name Sheth: For sayd shee, God hath layde vppon me another seede for Abell whom Kain slew. Gene. 19. 11. Furthermore, the Angell of the Lorde sayde vnto her: Beholde thou art with childe, and shalt shortly beare a sonne, therefore call his name Izmaell, because the Lorde considereth thine affliction. 15 Therefore Agar brought forth vnto Abraham a sonne, and Abraham called the name of the sonne which Agar brought forth vnto him Ismaell.

So the Greekes in Greeke, as Timothie, the feare of God. Actes 16. 1. Then came he to Darbe and to Lystra, and beholde, a certayne Disciple was there, named Timotheus, a womans sonne which was a lewesse, but his father was a Grecian.

And the Latines in Latine, as Tertius, Rom. 16. 22. 1 Tertius which wrote vnto this Epistle, salute you in the Lord.

The proper duetie of the mother is, to nourishe it vp, if she be able, with her owne milke; and to wayne it, and performe all such motherlie care and duetie. 1. Tim. 5. 10. If shee haue nourished her children, if shee haue lodged straungers, &c. Gene. 21. 7. Furthermore shee sayde: Who would haue saide vnto Abraham, Surelie Sarah shall giue children sucke: but I haue borne a sonne in his olde age. 8 And the babe grew and was wayned, and Abraham made a great feast, what day Izaak was wayned. 1. Sam. 1. 29. So the woman abode that shee might nurse her sonne vntill she had brought him vp. Luke 2. 12. And this shall be a signe vnto you, you shall finde the childe swaddled and layde in a cratche. And Lam. 4. 3. Euen the sea calues drawe out the brestes, and giue sucke to their yonge, Howe is the daughter of my people for the cruell ennemie, become like the ostriches in the wilderness?

Contrarie to this is, the tendernes of many mothers that bring on them the threaning of the Prophete willinglie, of barren brestes, which should goe onelie with a barraine wombe,

Hitherto

The order of Houſholde.

Hitherto of their dueties as they be parentes.

Nowe followeth their dueties as they be Maiſters and Miſtreſſes, where beſides theſe, common both to children and ſeruants, this is proper, in regard of ſeruantes, that not onely according to iuſtice they paye them their due wages, but alſo otherwiſe helpe the, comfort them, liberallic rewarde them, as farre as chriſtianitie, liberalitie, in equalitie ſhal binde them.

Contrarie to this is, to reſeyne their wages, to exacte of them, to oppreſſe them, or only rewarde them ſtriſtelie, according to the exacte deſeruing.

Coloſ. 4. 1. Ye Maiſters, doe vnto your ſeruantes that which is iuſt and equal. knowing that yee alſo haue a maiſter in heauen. And theſe are the dueties which they muſt perſorme in their life time. All which muſt be ſhutte vp with ſettinge order for all thinges at their death, with eſpeciall exhortations & prayers for Religion, for vprightnes in their callinges, for peace and order after them.

Eſa. 38. 1. In thoſe dayes Hezekias was ſicke vnto death: Eſaiah the ſonne of Amoz, the Prophete came and ſaide vnto him: ſo ſaith the Lorde: Giue preceptes vnto thy familie, for thou ſhalt ſhortlie die, and ſhalt not liue. 1. Kings, 2. 1. And when the dayes of Dauid drewe neare that hee ſhould die, he commaunded Schelomoh his ſonne, ſaying: 2 I ſhall ſhortlie departe after the manner of all the worlde, but be ſtronge and be a man. 3 And keepe the ordinances of the Lorde thy God by walking in his wayes, keeping his ſtatutes, and his commandementes, and his iudgements, and his teſtimonies, as it is written in the lawe of Moſche: that thou mayeſt proſper what ſoeuer thou ſhalt doe, and whither ſoeuer thou ſhalt turne thy ſelfe. 4 That the Lorde may perſorme the worde which he promiſed mee ſaying: If thy children ſhall keepe my waye by walking before me in faith from their whole hearte and their whole minde, ſaying, I ſay, there ſhall not be cutte of vnto thee a man from the ſeate of Iſrael. 5 Moreouer, thou knoweſt what Ioab the ſonne of Zeruiah hath done vnto me, what hee hath done to the two Captaynes of the hoſte of Iſrael, Abner the ſonne of Ner, and Ha-

The order of Householde.

Hamas the sonne of Iether, whom he slew, appointing slaughter of warre in peace, as he hath putte the blond of slaughter of warre on his girdle, which was about his loynes, and in his shoes which were upon his feete. 6 Wherefore doe according to thy wisdom, neyther suffer his white heade to goe downe to the graue in peace. 7 But exercise mercie towards the sonnes of Bazzalai, the Gileadite, and let the be amongst those that eate meate at thy table; because likewise they came vnto me, when I fledde from Absolon thy brother. 8 To be short, Shimmhi the sonne of Gera be in thy remembrance, which cursed me, with a most bitter curse, what day I wente to Machananim, who descendinge to meete me, to Iordan, I haue sworne vnto him by the Lorde, saying, I will not slay thee with the sworde. 9 But now discharge not him being guiltie, seeing thou art a wise man, but knowe what thou shalt doe vnto him, that thou mayest bringe downe his white heade vnto the graue with blonde. 10 After, David, slept with his Fathers, and was buried in the citie of David. Gene. 49. 29. Then he commanded and charged them, saying: When I shalbe gathered to my people, burie mee with my Fathers in the cave which is in the felde of Hebron the Chittite.

Hitherto of the firste parte of householders, which concerneth the gouernement of the same by the Superiours in it.

Nowe followeth the dueties of the inferiours.

The inferiours are those which are vnder the reste in the householde, and are called of Peeter, those of the householde or householde fellowes.

Their dueties are } The householde gouernours,
 } Or others.

Tit. 1. 6. If any be vnreprovable, the husbände of one wife, hauing faithfull children, which are not slandered of ryot, neyther are disobedient.

Towarde the house- }
hold gouernors, to } Bee helpfull to them in
 } outward behauiour.
 } Be in subiection and obe-
 } dience.

Lut. 2. 51. Then he went downe with them and came

The order of Houſholde.

came to Nazareth, and was ſubieſt to them.

The firſte is, by outward behaviour to acknowledge their authoritie, ſuch as ſhalbe preſcribed vnto them, as of cappe, legge, manner of ſpeaking.

Contrarie to this is, vnmanerlines, anſwering agayne, giuing cutted anſweres, &c. 1. Tim. 6. 2. And they which haue beleeuing Maſters, lette them not deſpiſe them, becauſe they are brethren, but rather doe ſeruiſe, becauſe they are faithfull and beloued, and partakers of the benefite.

Tit. 2. 9. Let ſeruauntes be ſubieſt to their Maſters in all thinges, not anſweringe agayne. 10 Neyther pickers, but that they ſhew all good faithfulnes, that they may adorne the doctrine of God our Saviour in all thinges. 1. Pet. 2. 18. Seruauntes be ſubieſt to your Maſters with all feare, not onely to the good and counteous, but alſo to the ſtrawarde.

The ſeconde duetie of obedience is in all commandementes concerning the forenamed dueties of the Superiours towardses them, willingly to performe them, and to ſubmitte them ſelues to rebukes, to admonitions, correſtions, and ſuch like, with meeke- neſſe. Pro. 4. 1. Heare O children the inſtruction of the Father, and giue eare to learne underſtanding. 2 For I giue vnto you good diſcipline, forſake not my doctrine. 20 My ſonne attende vnto my wordes, and incline thine eare to my ſpeache.

Num. 12. 14. And the Lord ſpake vnto Moſche: If her Father had ſpit in her face, ſhould ſhe not haue bin aſhamed 7. dayes?

The duetie to be helpfull is by their example and perſuaſions one to another, and by reuealing thinges, which by admonition will not bee amended, to bee helpfull to the Superiours in the former dueties.

Contrarie to this is, euill example, euill perſuaſions, hyding thinges whiche ought to bee reuealed. Gene. 37. 2. Joſeph bring 17. yeare olde, ſedde the ſlocke with his brethren (for he was a childe) with the ſonnes of Bilhah, and with the ſonnes of Zilpah the wiues of their father, and he brought vnto his father their euill reporte. Gen. 27. 44. And when it had bene tolde vnto Ribkah all the wordes of Heſau her eldeſt ſonne, ſhee ſendinge called Iaacob her yongeſt ſonne, and ſayde

The order of Householde.

sayde vnto him. &c.

The duetie towards others is { Amongest themselves,
Towardes other besides
them selues.

Amongest them selues that with peace and quietnesse they haue their mutuall equalitie, beare with one another, and helpe one another as farre as is lawfull. Contrarie to which is, vnquiet mindes, pride, iannes, lifting vp aboue others, not keeping the place or difference made by the chiefe of the familie.

Towardes others is, that they so order themselves towardes all, as they are taught out of the commaundementes, and towardes guesstes and strangers, ritche and poore, highe and lowe, as they be taught out of the fiste commaundement: And thus of the common dueties of all inferiours of the familie, and this is proued by the commaundementes and sentences going before.

Gen. 45. 24. And letting his brethren goe, he sayde vnto them: be not moued or stirred one against another in the way.

Inferiours in the familie are { Children.
Seruauntes.

Childrens duetie is from their beginning to their ending, to be subiect, obedient, and helpfull to their parentes. Contrarie to this is, the reiectinge of these dueties at some yeares. Luk. 2. 51. And he descended with them, & came to Nazareth, and was subiect to them Ioh. 19. 26. When Iesus therefore sawe his mother, & the Disciple standing whom he loued, he said vnto his mother, woman, behold thy sonne. 1. King. 2. 19. And when Bathshebah came vnto the King that she might speake vnto him for Adoniah, the king rose to meete her, and bowed himself vnto her sitting in his Throne, he commanded a throne to be placed for the mother of the King, which sate at his right hande. Gene. Chapter 47. verse 29. And when the dayes of Izzaell drewe nighe that he should die, hee sent for his sonne Ioseph, and saide vnto him: If nowe I haue founde fauour in thine eyes, putte I pray thee, thine hande vnder my thighe, and

The order of Howsholde.

and exercise this kindnes and faith towarde mee, burie me not in Egipte, but whe I shal reſte with my fathers, carie me out of Egipte, and burie me in their ſepulchre. Which ſayde: I wil doo according to thy worde. *Gen. 41. 29.* After he willed and commanded them, ſaying: When I ſhalbe gathered to my people, burie me with my fathers, in that caue which is in the ſielde of Hephron the Chittite. 30 In that caue which is in the ſielde of Macpela, which is on the other ſide of Mamre in the lande of Canaan, which Abraham bought with the ſielde of Hephron the Chittite, for a poſſeſſion to burie in

The proper or eſpecial Obedience.

partes of this dutie is } Recompence which
in their proper } they muſt make.

The proper obedience is that whiche ſpringeth from a cheareful, naturall, continuall and childlike loue and reuerence.

Contrarie to this is, diſobedience, vnnatural be-
hauours or affections, &c. *2. Tim. 3. 2.* For men ſhal-
be louers of them ſelues, couetous, boaſters, proude,
euil ſpeakers, diſobediente to parentes, vnthankful,
prophane. *Coloſ. 3. 20.* Children, hearken vnto your
parentes in all things, for this is acceptable vnto the
Lorde. *Ephes. 6. 1.* Children giue care vnto your
parentes in the Lorde, for that is iuſt.

This obedience muſt ſhewe it ſelfe eſpeciallie in
being gouerned by them in the matter of calling, and
marriage, accordinge to the rules preſcribed in the
worde of God, and all ſuch matters of waight and
momente. Chieflie vnill by the fathers authoritie
and conſente, more full power bee giuen to their
children, becauſe of their yeeres and diſcretion.
Nomb. 30. 4. When a woman hath vowed a vowe
vnto the Lorde, or bounde her ſelfe by a bonde at her
fathers houſe in her youth. 5 If when her father
heareth her vowe or the bonde wherewith ſhee hath
bounde her ſelfe, and her father holde his peace con-
cerninge

The order of Houſholde:

cerning her, then let her vowes be eſtabliſhed, & euery bonde wherwith ſhe hath bound her ſelfe, let it be eſtabliſhed. 6 But if her father ſhall make her to breake it, in what day ſhe ſhall heare it, let none of her vowes or bondes wherwith ſhe hath bound her ſelfe be eſtabliſhed, and the Lord ſhall forgiue her, becauſe her father hath made that ſhe ſhould breake it. 1. Cor. 7. 36. But if any man thinke he hath committed ſome vncomeſly thing againſt his virgin, if ſhe paſſe the flower of her age, and that ſo it ought to be done, let him doe what he will, he ſinnet not. Let them be ioyned in marriage. 37 But he which abideth firme in hate, neither is driuen by neceſſitie, but hath his owne will in his power, and hath decreed this in his hate, that he may keepe his virgin, he doeth well. 38 Therefore he that giueth her in marriage doeth well, but he that giueth her not in marriage, doeth better. Gen. 24. 51. Behold Ribkah is before thee, take her and goe thy way, that ſhee may bee a wiſe vnto the ſonne of thy Lorde, as the Lord hath ſpoken.

Laban the ſonne hauing the gouernement of his father being olde, was the chiefe in this buſines. Gen. 24. 55. And the brother of Ribkah and her mother ſaid, let this mayde carrie with vs a ſew dayes, at the leaſt ten, afterward goe thy wayes 57 Then they ſayd: Let vs call the mayde, & aſke of her mouth.

Their eſpeciall recōpence is, to relieue & mainrayne them, or any other, which is knitt vnto them in any eſpeciall care and duetie, as farre as their abilitie or duetie towards the wiſe, and care of the familie wil ſuffer.

Contrarie to this is contempt of our parentes, greewing of them, neglecting to helpe and ſuccour the, &c. 1 Tim. 5. 4. But if any widow haue children or Nephewes, lett them learne firſt to ſhewe godlines towards their owne houſe, and to recompence their kindred, for that is an honeſt thing and acceptable before God. Mat. 15. 4. For God hath commaunded, ſaying: Honour thy father and thy mother: and hee that curſeth his father or mother, let him dye the death. 5 But ye ſay, who ſoever ſhall ſay to father and mother, by the gift that is offered by me, thou mayeſt haue profite. 6 Though he honour not his father or his mother, ſhall be free, thus haue you made the commandement of God of no authoritie by your traditions. Gen. 47. 12. And Ioseph non-

The order of Houſholde.

viſſed his Father, and his brethren, and all the houſholde of his father with meate, as putting it into the mouth of children.

The eſpeciall dueties of ſervantes is to doe al things which their maiſter ſhall according to Gods will giue them in charge. Col. 3. 22. Seruantes be obedient vnto them that are your maiſters according to the fleſhe in all things, not with eye ſeruice, as men pleaſers, but in ſinglenes of heart, feaſinge God. Luke 17. 7. Who is it alſo of you that hauing a ſervant plowing, or ſeeding cattell, would ſay vnto him by and by when hee were come from ſielde, goe and ſitte downe at the table. 8 And would not rather ſay vnto him, Dreſſe wherewith I may ſuppe, and giue thy ſelfe, and ſerue me till I haue eaten and drunken, and after eate thou and drinke thou. 9 Doeth he thanke that ſervant, becauſe he did that which was commanded him? I trſt not.

Contrarie to which is, that ſome will doe one thing onely at this time, and which pleaſeth him.

The maner of doing this, **Diligence.**
hath two partes, **Faithfulnes.**

Tit. 2. 9. Let ſervantes be ſubieſt to their maiſters, and pleaſe them in all thinges, not aunſwering againe: neither pickers, but that they ſhewe all faithfulnes, that they may adorne the doctrine of God our Sauour in all thinges.

Their diligence is in a ſingle harte, as to the Lorde, not onely by labour and trauaile, but prayer, religious care, and all good meanes to performe the thinges layde on them.

Contrarie to this is, eye ſeruice. Col. 3. 22. Seruantes be obedient vnto them that are your maiſters according to the fleſh in all thinges, not with eye ſeruice, as men pleaſers, but with ſinglenes of harte feaſinge God. 23. And what ſoener yee doe, doe it hartlie as to the Lorde, and not vnto men. Ephe. 6. 5. Seruantes be obedient vnto them that are your maiſters according to the fleſhe with feare and trembling, in ſinglenes of your hartes, as vnto Chriſt. 6 Not with ſeruice to the eye, as men pleaſers, but as the ſervantes of Chriſt, doing the will of God from the harte. 7 With good will ſerning the Lorde and not men.

Gene. 24. 9. Therefore the ſervant putting his hande vnder his thigh ſware vnto him concerning this matter. 10 Afterwarde
she

The order of Houſholde:

the ſervant tooke tenne Camels of the camels of his maiſters, that he might goe on his journey: (for he had all the goods of his maiſter in his hande) And riſing he went unto Siria betwene the riuers vnto the citie of Nabor. 11 Where cauſing the Camels to reſt without the citie beſide a well of water, in the evening, at what time the woman came forth to drinke. 12 And he ſaide: O Lorde God of my maiſter Abraham, bring to paſſe I pray thee, that it may come to paſſe vnto me this day, and ſhew this mercie vnto my maiſter Abraham. 26 And he enclined his face to the ground, and bowed him ſelfe to the Lorde, ſaying: Blessed be the Lorde of my maiſter Abraham, which hath not left his mercie and faithfullneſſe towardes my maiſter.

His diligence alſo appeared greatlie, when he ſaide, I will not eate till I haue ſpoken my wordes, or matter, ver. 33. and in making ſpeeche he ſaide, Staye me not, ſeeing the Lord hath prospered my way. Sende me backe that I may goe vnto my Lord, &c.

Faithfullneſſe is in their labour and charges, to ſeek the vttermoſt they can, the commoditie and benefite of their Maiſters.

Contrarie to which is, picking, turning another way in banketing, feaſting, riotte, &c.

This appeareth moſt liuely in the deſcription which Iacob doeth make of his faithfull ſeruice to Laban: This is the twentieth yeare ſince I haue bin with you, thy ſheepe & thy goates haue not leſte their yonge, and the Rammes of thy flocke haue I not eaten. The torne I brought not vnto thee, but made it good my ſelfe, at my hande thou diddeſt require it. Likewise the ſtolen by day, and the ſtolen by night. I was about my worke when the heate conſumed me by day, and the froſt by night, and ſleepe departed from myne eye, Gene. 31. 38. 39. 40.

**And thus much of the order of Houſhold,
which is preſcribed by the wordes
of God.**

The resolution and interpretation of the *Lords prayer*, out of Mat. 6.

9. and Luke 11. 2.

OVr Sauour Christ being both desired of his Disciples to be taught how to praye, and hauing reprobued the abuse of vnnecessarie and vayne repetitions of one and the same thing: giueth his Disciples commaundement to praye as hee taught them in this prayer: Saying *pray thus*, and when you pray saye, *Our Father, &c.* that is, lette the things which you require and giue thanks for, the difference which you make of the things, & the affections wherewith you praye, be not other then are conteyned here. This forme or paterne, or rule of prayer hath 2. parts. The firste is, *¶ An entrance or preparation to the* The second is, *¶ The prayer it selfe.* (same)

The entrance doeth conteyne such a description of God, as is meete for vs, when (soeuer we adresse our selues to prayer, to haue feeling of in our hartes. It is disposed in an *Axiome or sentence copulative or coupling*. The first reason is from the *adioint* of relation *Our Father*, which is adorned with that maner of exclamation which vttereth a familiar affection, as *My Father, my sonne!* Gene. 22. 7. So that we must in the assured feeling of faith according to the spirit of adoption and sanctification cry vnto God as our merciful father, through Iesus Christ Rom. 8. 13. 14. 15. Gal. 4. 6. more readie then any father to graunt that we aske according to his will, and therefore must be wayted on in request and sute, till we obteyne Luk. 11. 5. to the 14. ver. The seconde reason is, from the subiect *Which art in heauen*, that is, ful of all maiestie & power, Heaue the throne, or seate, or place of Gods maiestie & power, where this is most cleare and manifest Psal. 113. 4. 5. And 115. 3. 16. Esa. 66. 1. being put for the power and Maiestie it selfe, by a *Metonomie or change of name*, where the place or subiect is put for the thing placed or adioint: so that, our reuerence must bring
fort

of the Lordes prayer.

forth such cogitations, desires, and wordes in such manner as may become his Maiestie, *because hee is in heauen, and we in earth*, Eccle. 5. 1. In the first is shur out infidelitie, doubting whether we be hearde, in patience, in wayting Gods leasure. In the second, rashnes or multiplying wordes, thoughtes, doubting of Gods power, wandring thoughtes, and all earthly imaginations.

The prayer it selfe { The forme of request.
hath two partes, { The confirmation of it, cōrayning a thanksgiuing.

Because *our requestes must be made manifest with thanksgiuing*, Phil. 4. 6. And thanksgiuing for a benefite receyued, doeth greatly confirme our faith in requestes, as *Iacobs example doeth shewe*, Gene. 32. 10. 11. &c. The forme of requestes is set downe in a *copulative axiome*, which numbred vp fixe seuerall petitions, where the bonde or couple of the axiome is left out, as the manner is where one doeth earnestly, & because of the earnestnes speedilie require or will a thing, as Gen. 18. 6. 7. Dan. 9. 19. And this declareth and vtereth the proper affection or seruencie of petition, which is as beggers, which feeling of our wantes by the worke of the holy Ghost, to craue with vnspeakeable sighes & groanings, Rom. 8. 26. 27. Iam. 5. 16. This shuteth out, none or verie litle feeling of our wantes, coldnes, and dulnes in prayer it selfe.

The petitions are { The firste which beggeth concerning God onely in the first place, as the place and end of euery request sheweth.
of two sortes, { The second which require cōcerning our selues.

This teacheth that first and chieffie wee must desire these things to Gods glorie aboute our owne saluation, and that the other must be asked to that end as depending on it, and no further then as it may serue to his glorie, which is vndoubtedly true of our saluation, because of God his decree, Ioh. 12. 27. 28. Mar. 26. 42. 2. The. 1. 10. Ro. 9.

The resolution and interpretation

The first sorte
also is double,

First for the right vse of Gods name,
The second for Christes kingdome,
and the fruite of it, as the Apostle
willeth to pray that the worde haue
passage, and be glorified, 2. Thes. 3. 1.

The first is set downe in a simple axiome of the ad-
ioint *hallowed*, and the subiect *thy name*, coupled by the
forme of praying or desiringe, vttered by vs in the
worde *bee*: where sanctified is a Metaphore or fines of
speache noting a comparison taken from thinges de-
dicated to God or the Temple, and signifieth that
Gods name, (one kinde being put for the whole by a
Synecdoche, the titles, which is, his name & memoriall
whereby hee is knowne for his works, worde, Sacra-
mentes, and mysteries, &c.) bee putt a part from all
prophane abuses, vnto the right vse prescribed in the
thirde commaundement. For all which see the quota-
tions on that commaundement. This is chieflie to bee
prayed when we see our selues or others giuen to anie
abuse of Gods name.

Thy kingdome come, the second sorte hath 2. petitions: the
first is disposed in a simple axiome of the subiect & ad-
ioint, that the kingdome of God which hee exerciseth
by his sonne, may daily come, that is, be set vp in glorie
fit for it: this hauing 2. partes, his administration here,
by all meanes of his honor, & the last iudgement, vnto
both these must be referred the heads of our requestes,
as praying for that which is comanded in the. 2. com.
So that whensoever we wante any office of Pastor, Tea-
cher, Elder, Deacons, or the right calling or execution
of it, in exhortation, doctrine, watching, ecclesiasticall
censure, or the order of them, or the giftes fit for them,
& the power of them, we must begge them according
to the first head, Mat. 6. 33. 1. Cor. 12. 6. & 5. 4. & 12.
28. Rom. 12. 6. Ephe. 4. 11. Tit. 1. 5. 6. 2. Cor. 10. 5. 6.
Mat. 9. 36. &c. In the seconde head wee aske that all
things being performed, and all enimies overcome,
Christ, the resurrection and his iudgement may come
quick-

of the Lordes prayer.

quieklie, Mat 24.32.33 & 25.1. Cor 15. Ap 6.10 & 12 & 20. The next is also disposed in an axiome simple of the adioint & subiect, that the will, that is the reuealed wil of God in his worde, may be fulfilled, Deut. 29. Which hath a declaration drawē from the comparison of the like. For as doeth not note equalitie here, but likenes, notwithstanding it be here with great imperfections, as. 1 Per. 1.16, 1 Ioh. 3.3. The proposiding proposition is, as Angels do in heauen, with peace, ioye, willingly & readilie: for by heauen is ment re Angells in heauen, as by earth the men in earth, the place being put for those in it by a chaunge of the name of the subiect for the adioint. This must be prayed when we feele any repug- nancie to Gods wil in the deede or maner of doing. For here wee request by one all the fruits of the kingdome, righteousness, ioye, peace, &c Rom. 14.

The other sortes of request haue this generall, that we praye in cōmon for the whole Church as members of one body, hauing one life and happines in Christe, Ephe. 4.2.3. &c. Therefore in euery one we say, *Giue vs, forgive vs, Lead vs not &c.*

Thy are of
2. sortes, { The first cōcerning the things of this life,
firste dispersed after the manner of the
Scripture, as the shortest, whererin as
children we clime vnto higher thinges.
The other two of thinges of this life to
come,

The first is disposed in an axiome simple of the subiect and the adioint, God his giuing occupied in prouiding bread, sayinge thus: Giue vs that whiche is not in our power and wherof we are vn worthie, Deut. 8.18. euen breade, that is by a Sinecdoche, al the commodities of this life both for necessitie & christian delight, Esa. 3.1 Psal. 104.15. wher the consequēt is declared by two ar- gumēts, First the subiect ours, that is such as we in christ be heires of, to vse, being sanctified by word & prayer, 1. Tim. 4.5. 1 Cor. 3.22.23. The second by the adioint, such as is both apte & able by his blessing to norishe vs

The resolution and interpretation

seeing we may haue money and put it in a bottomlesse purse, and eate & not be satisfied, and drinke and yet not be refreshed, Hag. 1. 6. 9. 10. 11. For the word signified bread to our substance, *daily*, such as may giue daylie nourishment. The antecedent is declared by the adioint of the time *this daye*, that is one kinde of time being put generally for that time wherein we are, according to God his promise to aske it, as *Salomon* saith, 1. King. 8. 59. *The thing of the day in the day*: that is, euery thing in his time, as S. *Luke* expoundeth according to the day, that is, as the time requireth. For in ioy the time requireth one blessing, in affliction another, that wee might hang on God euery moment, 1. *Timo.* 6. 6. &c. *Mat.* 6. 31. &c. To the other two this is generall, that there is a Synecdoche where one kinde is put for all of that sorte, and the meanes of them, as faith and all other good graces, and the instruments begetting, nourishing, relieuing them, as preaching, exhortation, Sacraments, corrections, &c. as they tende vnto this.

The first of these is disposed in an axiome simple of the subiect and adioint, *Father remit vs our debtes*. Where is an allegorie of a Metaphor, the similitude being borrowed of debtes, which is drawn from the obligation of workes, wherein we were bounde to continue to doe all the Lawe, vnlesse we would be accursed, *Col.* 2. 14. *Gal.* 3. 10. Now by *remission of sinnes* is meant, iustification, peace of conscience, ioye in the holy Ghost, deliuerance from the wrath to come, and all such of that kinde, *Rom.* 5. 1. &c. And this petition is when we are troubled, terrified in conscience, and thorough dulnes haue not feeling of these. This is confirmed by a reason drawn from comparison of the lesse, and is concluded in a Syllogisme connexiue or knittinge, in the first kinde both partes being conteyned in one, the assumption in the proposition. *Seeing euen wee forgieue our debtors*, which haue not a droppe of thy infinite mercie in vs, Doe thou much more forgieue vs: for so S. *Luke* sheweth it should be interpreted in expresse wordes, &c

of the Lordes prayer.

I see not why it should not so bee translated, for the greeke phrase doeth well beare it. So this is for our comfort, if we feele this readines in vs, otherwise wee can haue no assurance, Luke 11.4

The seconde is disposed in the like simple axiome, adorned with a metaphor taken frō warre, where men are ledde captiue, *Leade vs not*, that is, though we daily deserue it, yet seeing we haue begged the forgiuenesse of sinnes, giue vs not so ouer vnto the temptation of the Deuill, the worlde, or our owne corruption, as that with the temptation thou giue not an issue, 1. Cor. 10. 13. 2. Cor. 12. 7. 8. 9. This is declared by the contrarie, *but loose vs*, that is by a Metaphor taken from the water pente vppe, set vs free more and more, from all that wherevnto concerning the fleshe, we are captiue, Rom. 7. 13. 14. 15.

The reason of the requestes is drawn from the efficient cause which may moue God to yeelde to our petitions, because we giue it wholly to him. The reason may be concluded in a connexiue of the firste kinde: *Seeing thou giue it all vnto thee, graunt our request.* But the first we doe, therefore, &c. the proposition is wanting, the assumption is conteyned in an axiome copulatiue, which numbresth vp the partes, where agayne as aboue the couple is left out to note out the ioyfull & feruent feeling and melodie of the harte in heaping vp prayse vnto God, Ephe. 5. 18. 19. Colo. 3. 16. The partes are, first, that the kingdome, that is the ordning of al things in heauen and earth, appertayneth to him. Secondlie, the whole power whereby they are done: Thirdlie, the whole prayse and glorie, as in the Chronicles, frō whence our Sauior tooke it, 1. Chro. 29. 11. & in Iude where it is so interpreted, Iud. ver. 25. And thus much for the partes, the propertie of the whole is noted out by *A M E N*, which is the force and certaintie of our faith, in the whole worke, as in a thing vnmoueable, 2. Cor. 1. 20.

The

The Epistle to Philemon.

THE entrance of this { The inscription or title.
Epistle hath 2. parts, { Prayers.

The inscription { The persons which do writte.
setteth downe { The persons to whom it is written:

The first person which doeth write is *Paul* the principall writer, who is described by the adioint *captaine*: which adioint is declared by the cause *Christ*, that is, by a change of name of the cause for the effect, *Christ* leading him to prison by his spirit. And the seconde person which doeth write is also declared by his proper name, *Timothie*: and an adioint of relation, *a brother*, that is, by a Metaphore one of the same *Christian Religion*.

The persons to whom { The Husbände.
he writeth, are Firste { The Wife.

Seconde { The Minister.
 { The Church.

The *Man* is described by his proper name *Philemon*: by his adioint *beloued*, & by his effect, *worker together with vs*.

The *Woman* is also described by her proper name, *Appia*, and her adioint, *beloued*.

The *Minister* is also described by his proper name, *Archippus*: and his adioint, *a fellowe souldiour*: that is, by a metaphore, *a fellowe Minister*.

The *Church* is declared by the subiect, which is *at thy house*.

The prayers are { The salutation.
 { Thankesgiuing.

The *salutation* is set downe, firste by the matter of it, which he wisheth to them. Whereof the partes are, *grace*, that is, full fauour of God: *peace*, that is by a Synecdoche of the speciall for the generall, all prosperitie both of soule and bodie. Secondlie, by the forme, from God the Father, and from Christ. All which is disposed in a coupled axiome.

The *Thankesgiuinge* is described first by the subiect, *my God*: that is, *whom onely I doe serue, & hangē vpon*. Secondly
by

The Epistle to Philemon.

by the adioint, *alwayes making mention of you in my prayers*: Thirdly by the efficient cause, *hearing of your loue and faith* Both which are declared by their proper subiectes, *which you haue towards our Lord Iesus Christ, and loue towards al Saints*. And al these are disposed in a coupled axiome.

In the 6. ver. the adioint of *thankesgiving*, his mention making of them in his prayer, is set forth by the matter, which he seeketh for in prayer, the communication of faith, that is, which proceedeth from faith may be effectual, which is declared by the cause, by the *acknowledginge of all good*: which good is set foorth by the subiect, *which is in you*, and by the cause, by *Christe Iesus*.

The principal matter of this Epistle, which is to intreate for Onesimus is set downe in a simple axiome of the cause and the effecte in the 10. ver. *I Paule praye thee for Onesimus*, where the antecedent Paule, is declared by the adioint, *being such a one*, which is declared by the speciall, *euen Paule an olde man*, & increased by the greater, and made lightsome by the time, *yea nowe a bondman of Christ*. The firste parte of the consequent *praye thee*, is declared by a diuers reason, *Although I haue libertie to commaunde thee, yet I praye thee*: Where the first diuers, *libertie of commaunding*, is declared by the adioint great: by the forme, in Christ, by the subiect, *that which is thy due*. The seconde diuers is declared by the mouing cause for lones sake: and by a comparison of the greater, *rather I praye thee*. The laste parte of the consequent, *Onesimus* is described: Firste by the relation of the cause to the effect, *my sone*, that is by a metaphore *one brought to the faith by my ministrie*: which is declared by the formall cause, *whom I begotte*: That is by a Synecdoche of the parte for the whole, & a metaphore, *whom God by mee did effectually call*, which is declared by the subiect of the place, in my bands, that is, by a Synecdoche of the speciall for the generall, in prison. Where in the beginninge of the 9. and 10. verses, there is a repetition of the same sounde in the beginninge, *I praye thee, I praye thee*.
Secondlie,

The resolution and interpretation

Secondlie, Onesimus is described by the adioint, *unprofitable to thee*: which is made lightsome by the time *once*, and declared by the contrarie, but *profitable*: which is declared by the adioint of time *nowe*: and enlarged by a comparison of the greater, *to me also*, and it is garnished by a redoubling of the same sounde or Anadiplosis, *thee, mee, and thee*: and by a little chaunging of the name called Paranomasia, *profitable, unprofitable*. This axiome I pray thee, being thus worthelie declared, is confirmed in the 7. verse by the making cause, *because I haue great ioye and comfort in thy loue*, and is disposed in a connexiue Syllogisme of the first kinde.

If I haue great ioye and comfort in thy loue: then I may pray thee for Onesimus:

*But I haue great ioye and comfort in thy loue,
Therefore I may pray thee for Onesimus.*

The proposition is wanting, the assumption is in the 7. verse, and it is confirmed by the effect of that loue, wherein it doeth reioyce, *because the bowells of the Sainctes haue bin refreshed by thee*. And it is cōcluded in a lesse plain Syllogisme of the seconde kinde, affirmatiue speciall.

That loue that doeth refresh the bowelles of the Sainctes, is to be reioyced in:

*But this loue doeth refresh the bowells of the Sainctes,
Therefore this loue is to be reioyced in.*

The bowelles, that is by an excessiue Metaphore, the inward affections of the Sainctes. Here is set downe the speciall of the former request, in a simple axiome of the cause and the effecte, *receyue thou him*, where the last part of the consequent *him*, is declared by the adiointe, *my bowelles*, that is, first by a Metaphore, *my loue*, that is by a chaunge of name of the cause for the effecte, *my beloved*. This is confirmed by the cause which should moue him, and it is concluded in a connexiue Syllogisme of the firste kinde.

If I haue sent him for that purpose, receyue him:

*But I haue sente him for that purpose,
Therefore receyue him.*

This is a preuenting of an obiection. The obiection

of the Lorde's prayer:

is wanting, and may be thus supplied: If he were so profitable, why diddest thou not keepe him. The subiection or answer is from the diuers reason. Although I desired to keepe him, yet I would not doe it without thy consent.

The first diuers is declared by the mouing cause, That in steade of thee he might minister vnto mee in the bandes of the Gospell, that is by a Synecdoche, in the afflictions which the Gospell hath brought me.

The seconde diuers is also declared by the mouing cause, That thy benefite should not be by necessitie: where necessitie is declared by the contrarie, but willingly or freele.

Here is another preuenting of an obiection, The obiection is wanting, and is thus to be supplied, Hee was a runne-away. The answer is by the adiointe of the time, He went away but for a litle time: which is increased by the mouing cause. But that thou shouldst receyue him for ever: which is enlarged by a comparifon of the lesse, not so much as a seruauant, but as more then a seruauant: which is garnished by a redoubling or Anadiplosis.

The seconde parte of the comparifon, called reddition, is declared by the speciall, a beloued brother, more then a seruauant: which is enlarged by the greater, especially to me: which is amplified also by the greater, much more to thee: which is declared by a distribution of the subiect, wherein he was more bounde vnto Philemon, then to Paule him selfe, both in the fle she, and in the Lorde: that is, things appertayning vnto this life, & to the Lorde: by a change of name of the subiect for the adioint.

Here is a newe reason to proue that he should receyue him, drawne from the working cause, in a cōnexiue Syllogisme.

If we haue fellowship together in any common blessings, then receyue him:

But we haue fellowship together in common blessings,

Therefore receyue him.

The proposition is in the 17. verse, the assumption is wanting: the conclusion is made manifest by a comparifon of the like, receyue him as me. Here

The Epistle to Philemon.

Here is a preuenting of an obiection, the obiection is wantinge, and is thus to be supplied, *He hath hurte me, or done somewhat to mee.* The answer is from the diuers, *If hee owe thee anie thinge, impute it to mee: which is increased by the greater, I will paye it: whiche is confirmed by a testimonie, I Paule haue written it with myne owne hande.*

The laste parte of the 19. verse is a confirmation of the seconde answer from a comparison of the more to the lesse, and is concluded in a connexiue Syllogisme of the firste kinde.

If thou dostt owe me thy verie selfe: then much more than mayest forgine him this debte for my sake:

But thou owest me thy verie selfe:

Therefore thou mayest forgine him this debte for my sake.

The proposition is wanting, the assumption is in the ende of the 19. verse.

Heere is another confirmation drawne from the effectes, and is concluded in a connexiue Syllogisme of the firste kinde.

If by this I shall obteyne fauour of thee in the Lorde, and if thou dostt refreshe my bowels in the Lorde, then thou shouldest receyue him:

But I shall obteyne fauour. &c.

Therefore thou shouldest receyue him.

The proposition is wanting, the assumption is in the 20. ver. and is garnished with a crying out of a wishing, *yea my brother, I would I might obteyne!*

Here is an answering of an obiection, which might bee made againste the whole Epistle, The obiection is wanting, and must be thus supplied: *Why write you so earnestlie.* The answer is from the cause, *The perswasion I had of thy readines to obeye it, caused mee:* which is proued by a comparison of the lesse to the greater, in a connexiue Sillogisme of the first kinde.

If thou wouldest doo more then this, then thou wouldest do this.

But thou wouldest do more then this:

Therefore thou wouldest doe this.

The proposition is wanting, the assumption is in the 21. verse.

The Epistle to Philemon.

21. verse, and is confirmed by a testimonie of *Paul* his owne knowledge, *I knowe it.*

Here is set downe a *commandement* to prepare him *hostage*, whervnto is a brieve transiſion in this worde, *Also*, It is confirmed by a reason drawē from the working cause, in a connexiue Syllogisme of the firste kinde.

*If I hope to be giuen vnto you by your prayers, shē prepare hostage,
But I hope to be giuen vnto you by your prayers,
Therefore prepare hostage.*

The proposition is wanting, the assumption is in the 22. vers.

Certayne salutations are sette downe in the 23. 24. vers. in a gatheringe axiome of the cause and the effecte, *Epaphras, Marcus, Aristarchus, Demas, and Luke salute thee;* whereof the firste is sette forth by an adioint, *My fellowe prisoner*, which is declared by the cause, for *Christe Iesus*, the other by their adiointes, *my helpers.*

The salutation is set downe in a simple axiome affirmatiue, of the subiect and adioint, *grace be with your spirit*, that is by a Synecdoche, *with you*, The antecedent *grace* is declared by the efficient cause, *Christe*, and it is garnished with a certayne crying out of wisdome, *Amen.*

And this is the particular resolution of this Epistle.

The generall followeth.

This Epistle hath 2. parts,	{	The en-	{	The inscription in the 1.
		trance		2. vers. Prayers, 3. 4. 5. 6.
		The reste of the Epistle;		
The rest of the Epistle,	{	The chief	{	Concerning <i>Onesimus</i> , frō
		matter		the 7. to the 22. vers. His own hostage 22. vers.
		The shurting vp of it,	{	The salutation from o-
	thers. 23. 24. vers. From him selfe, 25. v.			

F I N I S.